Codicological Description of the Budapest *Concordantiae Caritatis*

Owner:
Central Library of the Hungarian Province of the Piarist Order (*Ordo Scholarum Piarum)*, Budapest.

(Piarista Rend Magyar Tartománya Központi Könyvtára.)

Shelfmark:
CX 2.

Previous shelfmark:
Th O Pars N, N IV pr. 3 (fol. Iv).[1]

Content:
Ulrich von Lilienfeld: *Concordantiae caritatis*. Fol. 1r: Prologue;[2] fol. 1v–156r: Typological units in the order of the *temporale*; fol. 156v–227r: Typological units in the order of the *sanctorale*; fol. 227v–236r: Typological units in the order of the *commune sanctorum*; fol. 236v–246r: Typological units based on the Decalogue; fol. 246v–260r: Pictorial catechism; fol. 260v: blank; fol. 261r–262v: Table of contents of the *Speculum humanae salvationis*.

Place and date of origin:
Vienna, 1413. Cf. *Finitus est iste Liber usque huc per Stephfanum dictum lang civem Winnennsem in suo parvo studorio sue magne stube feria secunda hora 8 ante festum asscenssionis domini circa horam septimam Anno domini M° CCCC° Tredecimo suplico omnibus ut orent Stepfano Oppto ut misereatur iudicio.* (fol. 252v).

Provenance
1413: Vienna, Stephanus Lang. Cf. Place and date of origin.

1646: Pál Lászlóffy. Cf. *Ex libris Pauli Laszloffy anno 1646* (fol. 1r).

1666: Bajmóc (Bojnice, Slovakia). Cf. *Hunc Librum integrum a principio usque huc descripsit (hoc est exscripsit seu copiavit aut pariavit)*[3] *in Arce Bainocensi Franciscus a Sancto Venceslao*[4] *ex piis Scholis Anno 1666*[5] *mense julii et Augusti...* (fol. 260r).

1795: Pozsonyszentgyörgy (Sväty Jur, Slovakia), Library of the Piarist Convent and Gymnasium. Cf. *Bibliotheca S. Georgii Scholarum Piarum, Compactus novissime 1795°.* (fol. Iv).

1906: Budapest, Central Library of the Hungarian Province of the Piarist Order (*Ordo Scholarum Piarum*).[6]

Binding:
392×267 mm (boards) ×70 mm (spine). Brown leather binding on wooden boards, made in 1795 for the Library of the Piarist Convent and Gymnasium in Pozsonyszentgyörgy (Sväty Jur, Slovakia). Cf. Provenance. On the spine with golden letters: GRISEI ULRICI ABBATIS OPUS. Stamped golden flowers between the cords and above the uppermost and below the lowermost cords. The edges are decorated with red splashing.

Writing support:
Paper, II+262+II* folios, 387×270 mm.

Watermarks:
1.) From quire 4: scale (Briquet 2412 and Picard: Waage, VIII/11–12, Nuremberg 1408).[7]

2.) In quire 1 and 3 (on fols. 1, 7, 8, 25; 33, 35): undiscernible watermark, maybe the figure of an eagle.

3.) In quire 3 and 22 (on fols. 29, 250): triple mount (height: 29mm, width: 26mm), not identified.

Collations:
There are two collations in the codex. Contrary to my previous publications, in the present volume I follow the second one, since it corresponds more precisely to the current state of the codex. The first collation was very likely made by Franciscus Hanacius,[8] while the second one was probably made in 1976, before the restoration of the codex. (The restoration was carried out in the National Széchényi Library.) From fol. 11 on, collations 1 and 2 contain discrepancies resulting from skips in the folio numbering of collation 1 and the loss of six folios after collation 1 was made. Cf. Lost folios.

1 Fol. I is a flyleaf that was added to the volume in 1795, when the new binding was made for the Library of the Piarist Convent and Gymnasium in Pozsonyszentgyörgy (Sväty Jur, Slovakia). Since the codex arrived at its present location at the Central Library of the Hungarian Province of the Piarist Order (Budapest) directly from Pozsonyszentgyörgy (Sväty Jur, Slovakia), the old shelfmark must have been used there.

2 The text of the prologue ends at the top of the second column. Below it is a later copy of the same text, written at a time when the right and the lower margins of the folio were already damaged.

3 The addition was written with different letters and ink.

4 Franciscus a Sancto Venceslao, known as Franciscus Hanacius, is a well-documented person in the early history of the Piarists. Cf. 'The Budapest *Concordantiae Caritatis*. The Universe of a Late Medieval Abbot in the Picture Book of a Viennese Councilman' in the present volume.

5 Here the date is not completely written out, but on the basis of similar notes of *Franciscus a Sancto Venceslao* (Franciscus Hanacius) on fols. 23r, 60r, 156r and 236r, it is evident that he transcribed the text in the course of July and August of 1666.

6 In Friedreich 1906 the codex is said to be in Pozsonyszentgyörgy (Sväty Jur, Slovakia), while, in an unfinished study by Benedek Csaplár (†1906) written for the *Hungarian Book Review* (*Magyar Könyvszemle*), it is already mentioned as being kept in Budapest. I owe special thanks to András Koltai for calling my attention to Csaplár's paper. (The legacy of Benedek Csaplár is kept under shelfmark IV. 51 in the Central Archives of the Hungarian Province of the Piarist Order, Budapest.)

7 According to Briquet I. 179, the paper was made in Italy, most likely in Venice.

8 On fol. 244v (according to collation 1 fol. 250v) we find a note from Franciscus a Sancto Venceslao (Franciscus Hanacius) stating that the corresponding text is on fol. 252 (according to collation 2 fol. 246r). This means that collation 1 had already been carried out at the time Franciscus transcribed the text of *Concordantiae caritatis* (i.e. 1666 – cf. Provenance). The number '252' in his note is written in a similar fashion to the numbering of collation 1and it seems very likely that he indeed made the first collation. Since he dealt with the codex intensely (copying and at some points even correcting its text), he might have had the greatest need for the collation.

1.) Folio numbers (Arabic numerals written in ink) appear on the upper right corners of the rectos, with the exception of the flyleaves (fol. I, II, I*, II*) and some folios at the beginning and at the end of the volume, where the margins suffered damage. The numbers skip at some points: from 141 to 144, from 190 to 192, and from 252 to 256. However, there are no missing folios between them.

2.) Folio numbers (Arabic numerals written with pencil) appear on the upper right corners of the rectos, with the exception of the flyleaves (fol. I, II, I*, II*) and some folios at the beginning and at the end of the volume, where the margins suffered damage. Folios unnumbered in collation 1 or 2 have been numbered by different, later hands (except for fol. 6).

Lost folios:
After the codex was first collated, six folios were lost from the volume: single folios between fols. 9–10, 214–215, 215–216, 251–252, and two folios (probably a bifolio) between fols. 254–255. Cf. Order of the quires.[9]

Disarranged folios:
It seems that fol. 257 became detached from the volume and was reinserted in reverse order (the recto was inserted as verso and vice versa) sometime before 1666, when Franciscus Hanacius copied its text.[10] The order of six folios was disarranged after collation 1 and before collation 2 was carried out, probably when the codex was rebound in 1795. The order of another six folios was disarranged after both collations 1 and 2 were done, probably in 1976, when the codex was restored. Thus the present order of fols. 17-18-19-20-21-22 (collation 1) is 17-19-18-21-20-22, i.e. 16-17-18-19-20-21 (collation 2), while the present order of fols. 237-238-239-240-241-242 (collation 1), i.e. 231-232-233-234-235-236 (collation 2), is 237-239-238-241-240-242 (collation 1), i.e. 231-233-232-235-234-236 (collation 2). The original order was thematically correct in both of these groups of six folios.

Quire marks:
Quires are marked in the middle of the lower margins of the first recto pages of each quire (fols. 12r, 36r, 48r, 60r, 72r, 84r, 96r, 108r, 120r, 132r, 144r, 156r, 168r, 180r, 192r, 204r, 215r, 226r, 238r, 250r). Quires are marked with Arabic numerals (except for the Roman numerals on fols. 226r, 238r) written in ink. The quire mark has been torn from fol. 24r (3rd quire).

Order of the quires[11]:
VI-1[11], VI[23], VI[35], VI[47], VI[59], VI[71], VI[83], VI[95], VI[107], VI[119], VI[131], VI[143], VI[155], VI[167], VI[179], VI[191], VI[203], VI-1[214], VI-1[225], VI[237], VI[249], + 13 folios: probably II-1[252], III-2[256], II[260], I[262].

9 The content of the lost folios is given in 'The Illustrations of the Budapest *Concordantiae Caritatis*' in the present volume.

10 Pointing to this mistake, Franciscus Hanacius wrote *opposita* at the top of the page that had originally served as the recto.

11 The study of the order of quires is somewhat difficult, since the binding is tight, and some folios were glued together in the course of the restoration. Therefore, until the end of quire 21 (fol. 249), I rely on the quire marks as well as the position of the watermarks when establishing the quire structure of the volume. Regarding the last 13 (originally 16) folios (fols. 250-262): the position of the watermarks and the different rulings of the pages indicate that they formed 4 quires and that the lost 3 folios constituted one bifolio and half of another bifolio (as opposed to 3 halves of 3 bifolios). The ruling of fols. 250–252 and fols. 257–260, parts of the pictorial catechism, is identical to that of the pages of the typological units, which comprise the majority of the volume. (Since there is an empty paper glued to fol. 260v, its ruling can only be seen in strong light.) On fols. 253–256 the ruling (and its partial absence) conforms to the diverse arrangements of some texts and images of the pictorial catechism. The ruling on fols. 261–262 was made to accommodate the table of contents of the *Speculum Humanae Salvationis*.

Condition:
Over the centuries some folios were detached from the volume (six of them have been lost). The margins of quite a few folios have been damaged. The codex was restored in 1976 by Gáborné Gálos in the National Széchényi Library. Torn off margins were replaced with Japanese vellum.[12] Some of the detached folios were probably reinserted before restoration (cf. Disarranged folios).[13]

Script:
Bastarda currens. Between fols. 1r–246r, texts, with the exception of image captions, are separate from images and are always placed on the recto pages. On fol. 1r, the text of the Prologue is written in two columns. Between fols. 2r–246r, the layout of the text corresponds to that of the images on the facing (verso) pages: at the top it is written in one column; in the middle and at the bottom it is written in two columns. From fol. 246v on, texts are not separated from the illustrations, charts or diagrams they explain. In this part of the codex the position of the texts depends on that of the visual content. Margins are marked with ink: the written area measures ca. 320×215 mm, but the text frequently runs over the margins. Number of lines: 36–42.

Scribe:
Stephanus Lang, citizen of Vienna (†1419). Cf. Place and date of origin.[14]

Illustration and decoration[15]:
1.) Tinted pen- and brush-drawings. Between fols. 1v–245v, the verso pages always contain five images illustrating the corresponding texts. The images at the top of the pages (illustrating the antitype) are flanked by four prophets or other authorities of the Old Testament. Fols. 246v–260r contain the so-called pictorial catechism. The lower left corner of fol. 168v contains a sketch of a head in profile.

2.) On fol. 1r the scribe reserved space at the height of 7 lines for the *N(otitia)* initial, which was not executed. Apart from this, the text units are introduced with simple red initials. For these the scribe usually reserved space at the height of 2, occasionally 3 lines (as, e.g., on fols. 246v–252r, where the combat of the virtues and the vices is read and seen). Some of the initials are incorrect (e.g. fol. 76r: N2, fol. 98r: N2, fol. 247v) and thus were probably not written by the scribe, Stephanus Lang, who appears to have understood the text very well.[16] Some letters (like the first letters of some saints' names) are decorated with simple geometrical and ornamental patterns, or, between fols. 229r–243r, with grotesque heads. On fols. 228r, 230r, a dilettante hand drew faces of Christ. Rubrics, red paragraph signs and letters with red marking.

12 Papp 1979, 113, n. 1.

13 At present the restoration report cannot be found, therefore this cannot be specified.

14 He is a well-documented person in the medieval history of the city. Cf. 'The Budapest *Concordantiae Caritatis*. The Universe of a Late Medieval Abbot in the Picture Book of a Viennese Councilman' in the present volume.

15 On the number and the style of the illustrators, as well as on the iconographic features of some images, cf. 'The Budapest *Concordantiae Caritatis*. The Universe of a Late Medieval Abbot in the Picture Book of a Viennese Councilman' in the present volume.

16 I did not find any trace of the communication between the scribe, Stephanus Lang, and the person(s) in charge of drawing the initials. (However, there might have been instructive letters in the margins that were cut off in the course of binding.) Regarding Stephanus Lang's readings of the text, cf. 'The Budapest *Concordantiae Caritatis*. The Universe of a Late Medieval Abbot in the Picture Book of a Viennese Councilman' in the present volume.

The Illustrations of the Budapest *Concordantiae Caritatis* A table of contents

In what follows, the reader will find a table of contents of the illustrations of the Budapest *Concordantiae caritatis*. As said, the majority of the work consists of typological units, each one occupying one opening, i.e. one pair of facing verso-recto pages.[1] The versos are reserved for the images, while the rectos contain the explanatory texts. Each typological unit aims to reveal the meaning of one specific episode from either the life of Christ or the life of a saint by exploring their correspondence with prefigurative events of the Old Testament and with moral lessons based on either the behaviour of animals or the characteristics of plants, both representing created Nature. Each typological unit consists of five parts, the hierarchical relationships of which are reflected in the layout of the openings. At the top of each page, one finds the so called *antitypus* (antitype): on the verso an image depicting the given episode from the life of Christ or a saint, and on the recto a text explaining it. The image of the *antitypus* is flanked by the portraits of four authorities of the Old Testament. Below the *antitypus*, in the middle of each page, are two *typi* (types): on the verso images depicting events of the Old Testament, and on the recto texts explaining them. At the bottom of each page are two *naturae* (scenes from nature): on the verso images depicting animals and/or plants, and on the recto texts explaining their symbolic allusions.

As a rule, the typological units (with some exceptions that will be discussed later) correspond to liturgical feasts; therefore their sequence follows the order of the liturgical year. The first part of the work (156 typological units, fol. 1v–156r) is based on the feasts of the *Temporale*. Here, the antitypes recall the life of Christ, mostly in accordance with the pericopes, i.e. the daily sections of the Gospels that were read during the Holy Mass. However, the childhood and the passion of Christ are told in more detail than is required by the order of the feasts. The second typological part (73 typological units, fol. 156v–227r) conforms to the *Sanctorale*; here the antitypes are taken from the lives of saints, and, most commonly, recount their violent or peaceful death, understood as their heavenly birth.

In the next, relatively short, section of *Concordantiae caritatis* (fol. 227v–236r), the author, while maintaining the page layout of the typological units, discusses special events, like the Last Judgement or the resurrection of the dead, and represents some feasts of the *Commune Sanctorum*. Here, the antitypes conform to certain groups of believers, such as confessors, martyrs or virgins, or celebrate general feasts, like the consecration of a church or the ordination of a priest.

Concordantiae caritatis concludes with a pictorial catechism that begins with the Decalogue and ends with the Paternoster. The Decalogue (fol. 236v–246r) still follows the page layout of the typological units. Here, the antitypes, i.e. the commandments, are compared with Old and New Testament examples of keeping / transgressing the law and with the ten plagues of Egypt. The subsequent pages are devoted to the combat between the virtues and vices (fol. 246v–252r) and to various pictures and diagrams (fol. 252v–260r) that not only present further groups of virtues and vices but also visualize the ages of man, the twelve articles of the Credo and the seven requests of the Paternoster. In the final pages (fol. 261r–262v), *Concordantiae caritatis* describes the themes of an earlier work on biblical typology, the *Speculum humanae salvationis*.

My aim in compiling the following table of contents of the illustrations of the Budapest *Concordantiae caritatis* was to provide the reader with a tool for discovering the structure of the work, the represented scenes and their interrelationships. Each page includes the descriptions of three typological units. To aid the reader, the single descriptive units are arranged to match the layout of the openings of the manuscript; thus, the photos of the picture-pages are on the left and the short summaries of the scenes are on the right. The folio numbers of the actual typological units, indicated in the upper left corners, are always given according to the second collation.[2] The upper right sections are reserved for the titles of the typological units, usually the Latin names of liturgical feasts as they appear on the majority of the text-pages (rectos) of the Budapest manuscript.[3] The presentation of the pictorial catechism is at the end of the table of contents. The descriptions of the single scenes are usually short. However, the explanations of the antitypes of the *Temporale* and the types of both the *Temporale* and *Sanctorale* (i.e, the biblical scenes) contain biblical references that invite the reader to investigate further.[4] Among the numerous biblical scenes that make up the body of the *Concordantiae caritatis*, quite

1 Cf. 'The Budapest *Concordantiae Caritatis*. The Universe of a Late Medieval Abbot in the Picture Book of a Viennese Councilman' in the present volume.

2 Cf. 'Codicological Description of the Budapest *Concordantiae Caritatis*' in the present volume.

3 I owe special thanks to Judit Lauf for helping me in the shaping of these titles. When giving them I primarily relied on the Budapest manuscript itself. I did not mean to translate the titles into English, since in medieval studies the terminology of the liturgy remains to be Latin. However, some adjustments had to be made. Missing titles are given according to the Lilienfeld *Concordantiae caritatis,* the text of which was published by Douteil 2010. Although I considered keeping the characteristics of the titles in the Budapest *Concordantiae caritatis,* I realized that the function and the purpose of a table of contents significantly differ from that of a text edition. Therefore, I decided to give preference to an easily comprehensible form over philological faithfulness. The occasionally short titles are clarified, and the inconsistent orthography is standardized. I hope this will help the reader navigate the work. Those who are interested in the specific orthography of the Budapest *Concordantiae caritatis* may consult the facsimile itself.

4 Biblical references (among them some incorrect ones) can be found in the *Concordantiae caritatis* itself; however, the scenes are only referred to by the names of the biblical books and the numbers of the chapters. In the table of contents, the biblical references (and quotations) are based on the Douay-Rheims version of the Bible. The names of the biblical books, the (corrected) numbers of the chapters as well as the numbers of the verses are given. In most cases I only refer to the single verse at the beginning of the actual scene. For this reason the biblical references of the antitypes of the *Temporale* are not complete pericopes.

a few appear two (or even more) times in the manuscript. A comparison of their changing contexts and various representations provides us with unique insight into the wealth of ideas and artistic creativity that make *Concordantiae caritatis* an invaluable source and an extraordinary document of late medieval culture. Without aiming at completeness, I have indicated the reappearances of such scenes in their descriptions by referring to the folio numbers of the pages where identical/similar scenes are to be found.

During my work I made extensive use of the first detailed presentation of the contents of the *Concordantiae caritatis*, published by Hedwig Munschek in 2000.[5] Munscheck based her descriptions on the oldest *Concordantiae caritatis* manuscript that has come down to us, the Lilienfeld *Concordantiae caritatis*, a volume that was made in the middle of the 14th century under the supervision of the author, Ulrich von Lilienfeld.[6] This allowed me to compare the two copies, the Lilienfeld and the Budapest *Concordantiae caritatis* manuscripts, with particular attention to their content. While the two copies basically agree with one another, there are minor differences, for example in the position of *typi* or *naturae* within some typological units. These discrepancies are indicated in the table of contents immediately following the descriptions of the scenes in question.

Beside these minor differences, there is a more significant one, which may cause some confusion. In the Lilienfeld *Concordantiae caritatis*, two typological units recount the story of Jesus' flight into Egypt. In the first, an angel tells Joseph to take the child and his mother and flee from the wrath of Herode. The second is about the arrival of the family into Egypt and the fall of the Egyptian idols. The first unit is entitled *Fuga Domini in Aegyptum*, the second *Ingreditur Dominus Aegyptum*. In the Lilienfeld *Concordantiae caritatis* the image-pages of these two typological units are in line with the chronology of events, but the text-pages are in reversed order.[7] When working on the text of the Budapest *Concordantiae caritatis*, the scribe followed the wrong order of the text-pages. He copied the text of the *Ingreditur* first (fol. 15r), and that of the *Fuga* second (fol. 16r). However, at the top of the page containing the text of the *Ingreditur*, he wrote the title *Fuga*. (The page with the text of the *Fuga* is untitled.) Later on, he must have realised his mistake and probably asked the illustrator to observe the reversed order of the texts. Therefore, the illustrations of the *Ingreditur* also precede (fol. 14v) those of the *Fuga* (fol. 15v).

Over the centuries, some folios have been lost from the volume, while the order of others has been changed. In the table of contents, each lost folio is referred to as 'missing folio'. In the case of disarranged folios (between fol. 16–21 and fol. 231–236), the table of contents follows the order of the illustrated pages according to the second collation.[8]

Abbreviations used in the table of contents are as follows.

A: *antitypus*

T1: first *typus*

T2: second *typus*

N1: first *natura*

N2: second *natura*

Lilienfeld: Lilienfeld *Concordantiae caritatis* (Stiftsbibliothek Lilienfeld, Hs. 151).

5 Munscheck 2000.

6 The Lilienfeld *Concordantiae caritatis* is kept in the Lilienfeld *Stiftsbibliothek* even today, under the shelfmark Hs. 151. Cf. 'The Budapest *Concordantiae Caritatis*. The Universe of a Late Medieval Abbot in the Picture Book of a Viennese Councilman' in the present volume.

7 Munschek 2000, 219.

8 For a detailed discussion of lost and disarranged folios, cf. 'Codicological Description of the Budapest *Concodantiae Caritatis*' in the present volume.

Fol. 1v-2r		
	The Lord on His throne between the symbols of the Evangelists (Apocalypse 4:6).	
	Sara makes cakes for the three men in the presence of Abraham (Genesis 18:6).	Abraham hurries into the tent to Sara and asks her to make cakes for the three men (Genesis 18:6).
	[The five wise virgins (Matthew 25:10).]	Jacob sends Joseph after his brethren to Sichem (Genesis 37:13). *Cf. fol. 10v, 46v*

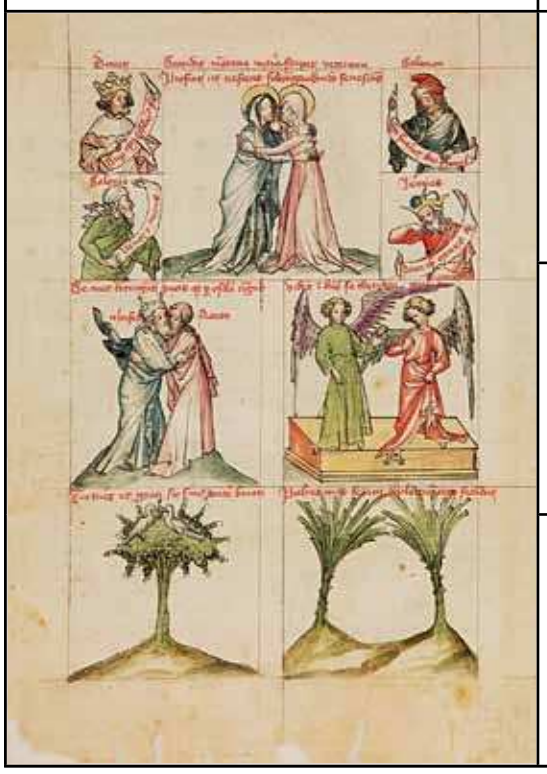
Fol. 2v-3r	Dominica prima in Adventu	
	Approaching Jerusalem, Jesus sends two disciples to bring him an ass (Matthew 21:1).	
	The king's merchants bring horses to Solomon (2 Paralipomenon 1:16).	Arabians bring rams and he goats to Josaphat (2 Paralipomenon 17:11).
	The released heron returns to its master with prey.	Fishermen lure the moray with a whistle and capture it with a net.

Fol. 3v-4r	Dominica prima in Adventu (de epistola)	
	'...it is now the hour for us to rise from sleep' (Romans 13:11).	
	Rechab and Baana kill the sleeping Isboseth (2 Kings 4:5).	Jahel kills the sleeping Sisara (Judges 4:21).
	The water serpent kills the sleeping crocodile.	Cranes watch with a stone in their claw.

Fol. 4v-5r	Dominica secunda in Adventu	
	‘And there shall be signs in the sun, and in the moon, and in the stars’ (Luke 21:25).	
	At the command of Josue, the Sun and the Moon stop (Josue10:12).	Isaias calls upon the Lord, and he brings the shadow ten degrees backwards as a sign of Ezechias’ recovery (4 Kings 20:11).
	The brain of the wolf expands and contracts with the waxing and waning of the Moon.	As it approaches the Sun, the Moon gets smaller.

Fol. 5v-6r	Dominica tertia in Adventu	
	The imprisoned John the Baptist sends two of his disciples to Christ (Matthew 11:2).	
	Josue commands the princes of the people to let the people know that they shall pass over the Jordan (Josue 1:10).	A messenger of Abner appears before David (2 Kings 3:12).
	Swallows that near the earth prophesy the spring. *Lilienfeld N2*	The lamb recognizes its mother even when there are more ewes. *Lilienfeld N1*

Fol. 6v-7r	Feria quarta quattuor temporum in Adventu	
	Annunciation (Luke 1:31).	
	An angel announces the birth of Isaac to Abraham (Genesis 17:19).	An angel announces the birth of Samson to Manue and his wife (Judges 13:2).
	The sturgeon lives on air.	Vultures conceive and give birth without performing a carnal act.

Fol. 7v-8r	Feria sexta quattuor temporum in Adventu (Salutat Maria Elisabeth)	
	Visitation of Mary to Elizabeth (Luke 1:39).	
	Aaron goes into the desert to meet Moses in the mountain of God (Exodus 4:27).	The two golden cherubims of the mercy seat (propitiatory) (Exodus 37:7).
	The turtledove is only seen in pairs.	Palm trees become fruitful by embracing each other's branches.

Fol. 8v-9r	Sabbato quattuor temporum in Adventu	
	'And all flesh shall see the salvation of God' (Luke 3:6).	
	Egyptians kneel down before Joseph.	Aod kills Eglon (Judges 3:12).
	The hen protects its young from the kite by taking them under its wings.	The whale protects its offspring from storms by taking it into its mouth.

Fol. 9v- missing folio	Dominica quarta in Adventu	
	In answer to the question of the priests, John the Baptist said: 'I am the voice of one crying in the wilderness' (John 1:23).	
	Eliseus sends Giezi to resurrect the son of the Sunamitess, but finally he himself goes and resurrects the child (4 Kings 4:29).	On the way to Jezrahel, Elias precedes Achab's chariot (3 Kings 18:46).
	The bear gives birth to a piece of bloody flesh and forms its young by licking it.	The crowing of a cock announces the dawn.

Missing folio - fol. 10r	In vigilia Nativitatis Domini	
	Joseph's doubts (Matthew 1:18). *CC text refers to Luke 3!*	
	David flees from Saul (1 Kings 20:35).	'Woman clothed with the sun, and the moon under her feet' (Apocalypse 12:1).
	Resting in the lap of a virgin, the wild unicorn becomes tranquil.	Sapphire is encased in valuable carbuncle.

Fol. 10v-11r	In die Nativitatis Domini	
	Nativity (Luke 2:7).	
	Jacob (Israel) clothes Joseph and sends him after his brethren (Genesis 37:13). *Cf. fol. 1v, 46v*	In the dream of Nabuchodonosor, a stone strikes the statue (that represents the worldly kingdom) and breaks it into pieces (Daniel 2:34).
	The eggs of the ostrich hatch in the warmth of the Sun.	Caper bushes grow in the East in uncultivated soil and cure sicknesses.

Fol. 11v-12r	In die Nativitatis Domini (Pastores loquebantur)	
	Adoration of the Shepherds (Luke 2:8).	
	The Lord appears to Moses in a flame from the midst of a burning bush (Exodus 3:1).	An angel tells Tobias that he will recover from blindness (Tobias 5:10).
	With the help of music, deer can easily be captured. *Lilienfeld N2*	Dolphins gladly follow the sound of music. *Lilienfeld N1*

Fol. 12v-13r	In Circumcisione Domini	
	Circumcision of Christ (Luke 2:21).	
	God orders Abraham to circumcise every man as a sign of the covenant (Genesis 17:1, 10).	Josue circumcises the children of Israel (Josue 5:2).
	When hunted for the healing properties of its testicles, the beaver castrates itself and escapes.	The castrated bull adjusts more easily to labour.

Fol. 13v-14r	Dominica ante Epiphaniam Domini	
	Twelve-year-old Jesus among doctors in the temple of Jerusalem (Luke 2:40).	
	The child Samson riding a lion (Judges 13:24 and 14:5).	The child Samuel in the temple (1 Kings 2:18).
	The warmth of the Sun strengthens the maturing antlers of the young deer. *Lilienfeld N2*	As the Moon waxes, pearls grow in the shell. As the Moon wanes, the pearls dry out (and the shells open). *Lilienfeld N1*

Fol. 14v-15r	Ingreditur Dominus Aegyptum	
	Flight into Egypt: the fall of the idols (Matthew 2:13).	
	Seeing the golden calf, Moses breaks the two Tables of the Law (Exodus 32:15).	The statue of Dagon falls over ('lay upon his face') in the presence of the Ark of the Covenant (1 Kings 5:2).
	Whoever drinks from the spring Zufer in the East will be cured from lust. *Lilienfeld N2*	Herrings die from a breath of wind. *Lilienfeld N1*

Fol. 15v-16r	Fuga Domini in Aegyptum	
	An angel tells Joseph to take the child and his mother and flee to Egypt (Matthew 2:13).	
	Moses flees from the men of the pharaoh (Exodus 2:15). *Lilienfeld T2*	David hides from Saul (1 Kings 19:2). *Lilienfeld T1* *Cf. fol. 10r*
	Young gazelles escape from the hunter by running away.	The lion hunts for the ass because of its appealing scent.

Fol. 16v-18r	In vigilia Epiphaniae Domini	
	The Holy Family returns from Egypt (Matthew 2:19).	
	Abraham returns from Egypt (Genesis 13:1).	Jacob and his family return from Laban to the land of his fathers (Genesis 31:1).
	The dove always returns home.	Bees return to their hive.

Fol. 17v-20r	Dominica infra octavam Epiphaniae Domini	
	Twelve-year-old Jesus among the doctors in the temple of Jerusalem (Luke 2:40). *Cf. fol 13v*	
	The child Samuel tells Heli the words God has spoken to him (1 Kings 3:18).	Daniel reveals the meaning of king Nabuchodonosor's dream (Daniel 2:24).
	There are two springs in Thessaly. The water of one makes the sheep white; the water of the other makes them black. *Lilienfeld N2*	The grasshopper is small, but it has a big head. *Lilienfeld N1*

Fol. 18v-17r	In die Epiphaniae	
	Adoration of the Magi (Matthew 2:1–11).	
	Servants of Hiram give gold to King Solomon (3 Kings 9:11).	The queen of Saba visits King Solomon (3 Kings 10:1).
	Herrings gather together in the sea where they see light.	As soon as the mullet spots a fishnet, it jumps over it.

Fol. 19v-21r	Dominica prima post octavam Epiphaniae	
	The marriage in Cana. Christ changes water into wine (John 2:1).	
	Isaac re-digs the wells that had been dug by the servants of Abraham and stopped up by the Philistines (Genesis 26:17). *Lilienfeld T2*	Eliseus heals the waters by casting in salt (4 Kings 2:19). *Lilienfeld T1*
	The elephant gladly drinks wine.	The intercourse of a dolphin (*cetus*) and a whale (*balena*).

Fol. 20v-19r	In octava Epiphaniae	
	Jesus is baptized in the Jordan by Saint John the Baptist (Matthew 3:13).	
	Eliseus pours water on the hands of Elias (4 Kings 3:11). *Lilienfeld T2*	Moses consecrates Aaron (Exodus 29:7). *Lilienfeld T1*
	The old eagle is rejuvenated by exposing itself to Sunlight and submerging itself in cold water. *Lilienfeld N2*	The deer regenerates its antlers by eating a poisonous snake and rejuvenating in cold water. *Lilienfeld N1*

Fol. 21v-22r	Dominica secunda post octavam Epiphaniae	
	Jesus heals the leper (Matthew 8:3).	
	Moses cures Mary of leprosy (Numbers 12:10).	On the advice of Eliseus, Naaman washes seven times in the Jordan and recovers from leprosy (4 Kings 5:9).
	The white bird called kaladrius can heal illnesses.	The ashes of a mole cure leprosy.

Fol. 22v-23r	Dominica tertia post octavam Epiphaniae	
	Jesus stills the storm at sea (Matthew 8:23).	
	Moses divides the Red Sea with his rod (Exodus 14:16).	The priests, carrying the Ark of the Covenant, and the people pass over the miraculously dried up Jordan (Josue 3:14). *The corresponding text is in the place of N1.*
	The small bird called alcion lays its eggs at sea during the stormy winter. While the eggs hatch and the young are fed, the sea remains calm for two weeks. *The corresponding text is in the place of T2.*	The small sea-urchin can firmly hold a ship in the storm.

Fol. 23v-24r	Dominica quarta post octavam Epiphaniae	
	The parable of the cockle sown among the wheat (Matthew 13:24).	
	Samson burns the corn of the Philistines with torches fastened between the tails of foxes (Judges 15:4).	The Lord commands the man not to eat from the tree of knowledge of good and evil (Genesis 2:17 and 3:6).
	The ash of the ant-lion (*leocofana*) kills the lion.	Quails gladly eat hellebore, which is fatal to other animals.

Fol. 24v-25r	Dominica in Septuagesima	
	The parable of the labourers in the vineyard (Matthew 20:1).	
	Jacob serves at the house of Rachel's father, Laban, so that he may gain permission to marry her (Genesis 29:20).	Azarias encourages the people by telling them that they will be rewarded for their work (2 Paralipomenon 15:7).
	The young elephant can bend its knees.	In summer, ants collect nourishment for the winter.

Fol. 25v-26r	Dominica in Sexagesima	
	The parable of the seed (Luke 8:5)	
	Isaac sows crops in Gerara and reaps a hundredfold (Genesis 26:12).	Madian, Amalec and the other eastern nations pitch a camp among the sons of Israel and ravage their crops (Judges 6:3).
	Pomegranates must be carefully cultivated lest their fruit be empty.	Doves pick out the better grains.

Fol. 26v-27r	Dominica in Quinquagesima (Esto mihi)	
	Jesus heals the blind man (Luke 18:35).	
	Archangel Raphael restores the sight of old Tobias (Tobias 2:10 and 11:7). *Cf. fol. 11v*	Jonathan attacks the Philistines and his eyes are brightened after eating honey (1 Kings 14:27).
	The eagle exposes its young to the Sun to see if they are worthy of their kind.	The Sun restores the sight of old lizards.

Fol. 27v-28r	Feria quarta in capite ieiunii	
	Jesus' teaching on fasting (Matthew 6:16).	
	Moses had to fast forty days before he was given the Tables of the Law (Exodus 24:18).	Fed by an angel, Elias walked forty days in the desert unto the mount of God, Horeb (3 Kings 19:8).
	The saliva of a fasting man kills snakes and reptiles.	Young sheep may die from pasturing on too many different lands.

Fol. 28v-29r	Feria quinta post Dominicam Esto mihi secundum griseos	
	Jesus speaks about the Lord as the Father of all.	
	Isaias tells Ezechias that the Lord adds fifteen years to his days (Isaias 38:1 and 4 Kings 20:1).	Moses desires to see the Lord's glory (Exodus 33:18).
	The weak pelican that is fed by its young will also feed them in return.	The colour of the vein under the tongue of a sheep reveals the colour of its young.

Fol. 29v-30r	Feria quinta post Dominicam Esto mihi secundum saeculares	
	Jesus' teaching on prayer (Matthew 6:5).	
	Anna beseeches the Lord to give her a son and offers him to the Lord (1 Kings 1:10). *The corresponding text is in the place of T2.*	Rebecca (in the text Isaac) beseeches the Lord to give her a child (Genesis 25:21). *The corresponding text is in the place of T1.*
	The dog-like seacreature called bachora has a strong mouth and can crush the hardest stones.	After beating the ground with their feet, sparrows ascend into the air.

Fol. 30v-31r	Feria sexta post Dominicam Esto mihi	
	Jesus' teaching on loving one's enemies (Luke 6:27).	
	David spares Saul (1 Kings 24:4).	Tobias tells his son, Tobias, to be merciful (Tobias 4:6).
	Turning away its eyes, the lynx immediately forgets what it has seen before.	The waterfowl (coot?) feeds young eagles along with its own chicks.

Fol. 31v-32r	Sabbato post Dominicam Esto mihi	
	Jesus walks upon the sea (Mark 6:47).	
	Elias and Eliseus pass over the Jordan on dry ground (4 Kings 2:8).	Noe's ark (Genesis 7:1).
	When stags cross a river, each one puts its head on the back of the one before it.	With the help of its four wings, the sea-creature called ludolachra crosses the sea very quickly.

Fol. 32v-33r	Dominica prima in Quadragesima (Invocavit)	
	After his fast of forty days, Christ is tempted by the devil (Matthew 4:1).	
	The temptation and fall of the first parents (Genesis 3:1).	Esau sells his rights as firstborn to Jacob for a pottage of lentils (Genesis 25:29).
	If a pig eats too many acorns, it miscarries.	The pelican catches fish by keeping its beak in the water.

Fol. 33v-34r	De secunda temptatione Christi a diabolo	
	The devil tempts Jesus to cast himself down from the pinnacle of the temple (Matthew 4:5).	
	In the vision of Zacharias, Satan accuses Jesus, the high priest (Zacharias 3:1).	Ezechias shows all of his treasures to the messengers of Berodach Baladan, king of the Babylonians (4 Kings 20:12).
	The peacock is very lofty, but it lowers its feathers when it catches sight of its own unattractive feet. *Lilienfeld N2*	The stag is proud of its antlers, but it is more easily caught because of them. *Lilienfeld N1*

Fol. 34v-35r	De temptatione Christi a diabolo in avaritia	
	The devil offers all the kingdoms of the world and their glory to Christ (Matthew 4:8).	
	The King of Sodom asks Abra(ha)m to return the people and offers him everything else from the loot (Genesis 14:21).	Eliseus heals Naaman and refuses his gifts (4 Kings 5:9). *Cf. fol. 21v*
	The lion-like animal called falena was created as punishment for prideful men. *Lilienfeld N2*	The crow chases the eagle with its caw until the eagle kills it. *Lilienfeld N1*

Fol. 35v-36r	Feria secunda post Dominicam Invocavit	
	Jesus speaks about the last judgment when the Son of man will separate the nations gathered before him (Matthew 25:31).	
	Solomon's wise judgment in the case of the two harlots (3 Kings 3:16). *Lilienfeld T2*	The first horseman of the Apocalypse is called faithful and true, i.e. 'Word of God' (Apocalypse 19:11). *Lilienfeld T1*
	The dolphin saves the man who has not eaten dolphin-flesh, but eats the one who has.	The animal called gali eats snakes only because snakes eat its favourite prey, the mouse.

Fol. 36v-37r	Feria tertia post Dominicam Invocavit	
	Christ casts the buyers and sellers out of the temple (Matthew 21:12).	
	David casts the blind and the lame out of Sion (2 Kings 5:7).	Judas Machabeus cleans the temple and sets up a new altar (1 Machabees 4:41).
	People expel dogs when they dirty green places.	Unable to tolerate the smell of the fox in its own shelter, the badger prefers to move to a new one.

Fol. 37v-38r	Feria quarta post Dominicam Invocavit	
	Jesus' teaching on the unclean spirit (Matthew 12:43).	
	Lot's wife turns into a statue of salt as punishment for looking behind her (Genesis 19:26).	King Joas is killed by his own servants (4 Kings 12:21).
	The falcon preys on small birds in the first year, mice in the second, insects in the third and dies of hunger in the fourth.	Storks gather together in Asia and tear apart the one that arrives last.

Fol. 38v-39r	Feria quinta post Dominicam Invocavit	
	Jesus answers and says to the Jews: 'For if you did believe Moses, you would perhaps believe me also' (John 5:46).	
	Moses tells the Jews that the Lord will send them a Prophet from among their brethren (Deuteronomy 18:15).	As long as Moses has the rod of God in his hand, Josue defeats Amalec (Exodus 17:8).
	When elephants have to cross a ford, they send the smaller ones ahead.	When tired of flying across the sea, quails fall into the sea and sail with their wings. *Cf. fol. 23v*

Fol. 39v-40r	Feria sexta post Dominicam Invocavit	
	Jesus heals a lame man by a pond called Bethsaida (John 5:2).	
	King Nabuchodonosor has to eat grass like an ox, but later his sense and power is restored (Daniel 4:25).	Joachin, king of Juda, is set free by Evilmerodach, king of Babylon (4 Kings 25:27).
	The small gull *(mergulus)* escapes by submerging in water.	The ibis gives birth through its beak and hatches the eggs near the water.

Fol. 40v-41r	Sabbato ante Dominicam Reminiscere	
	Transfiguration of Christ (Matthew 17:1).	
	As Moses comes down from Mount Sinai, his face is 'horned' with rays of light from his conversation with the Lord (Exodus 34:29).	Isaias sees the 'Lord sitting upon a throne high and elevated' (Isaias 6:1).
	The lion spares the man that lies on the ground.	Whoever drinks from the water of the Italian lake called Cycircio will take a dislike to wine.

Fol. 41v-42r	Dominica secunda in Quadragesima (Reminiscere)	
	Jesus cures the daughter of the woman of Canaan (Matthew 15:21).	
	God saves Agar and his son, Ismael, in the wilderness; Agar finds a well of water (Genesis 21:14).	Esther beseeches King Assuerus to save the Jews from being killed (Esther 8:3). *The captions to this image mistakenly mention Judith and Holofernes.*
	The horse prefers its own kind to all other animals.	The partridge pretends it cannot fly to distract the hunter from its nest.

Fol. 42v-43r	Feria secunda post Dominicam Reminiscere	
	Jesus prophesies his passion (John 8:37).	
	Jeremias prophesies the Babylonian exile (Jeremias 20:3).	Micheas prophesies the defeat of King Achab (1 Kings 22:14).
	The gall of the animal called haana is in its ears.	The gall of the stag is in its tail.

Fol. 43v-44r	Feria tertia post Dominicam Reminiscere	
	Jesus admonishes the Pharisees for not doing what they say (Matthew 23:1).	
	The priests of Bel, together with their wives and children, consume the food King Cyrus prepared for Bel (Daniel 14:13).	King Jeroboam calls his people to worship the idols he has made (3 Kings 12:26).
	The falcon sets free the heron that spits out the eel it has eaten.	Owls dirty churches.

Fol. 44v-45r	Feria quarta post Dominicam Reminiscere	
	The mother of Zebedde's sons asks Jesus to seat her sons (James the Greater and John the Evangelist) on his right and left in his kingdom (Matthew 20:20).	
	If they obey the commandments of the Lord, the sons of Israel may take possession of the Promised Land (Deuteronomy 4:1).	The Lord assures David that the throne of his kingdom will continue forever (2 Kings 7:16).
	The small bird called achantis is the enemy of the horse, and it takes great care in feeding its own young.	The vulture expels its young from the nest as soon as they reach maturity.

Fol. 45v-46r	Feria quinta post Dominicam Reminiscere	
	Jesus' discourse on the bread of life (John 6:33).	
	The children of Israel are fed manna in the wilderness (Exodus 16:4).	Elias tells the widow of Sarephta that her pot of meal will not empty and her cruse of oil will not diminish (3 Kings 17:7).
	The flesh of the tysus snake cures leprosy.	The crab hunts for oysters.

Fol. 46v-47r	Feria sexta post Dominicam Reminiscere	
	The parable of the husbandmen who killed the son of the householder of the vineyard (Matthew 21:33).	
	Jacob sends Joseph after his brethren, and they want to kill him (Genesis 37:13). *Cf. fol. 1v, 10v*	King Joram kills all his brethren (2 Paralipomenon 21:1).
	The injured dog is hunted by the other dogs.	The wolf-like beast called corocraces attacks people.

Fol. 47v-48r	Sabbato post Dominicam Reminiscere	
	The parable of the prodigal son (Luke 15:11).	
	Isaac blesses Jacob instead of Esau (Genesis 27:27).	Abraham gives all his possessions to Isaac, and he gives gifts to the children of his concubines (Genesis 25:5).
	The lion-like beast called lamia is horrible, but it is gentle when it feeds its young.	The ape tries to escape with its beloved offspring in its arm and with the other on its back, but when it gets tired it puts down its beloved.

Fol. 48v-49r	Dominica tertia in Quadragesima (Oculi)	
	A woman from the crowd tells Jesus that Mary's womb is blessed (Luke 11:27).	
	The Lord gives the land flowing with milk and honey to the children of Israel (Leviticus 20:24).	John's vision of the Throne of God (Apocalypse 4:2).
	The male swan courts the female by caressing its neck but the female refuses to copulate.	Bees bring honey and wax to the beehive.

Fol. 49v-50r	Feria secunda post Dominicam Oculi	
	Jesus tells the people in Nazareth that 'no prophet is accepted in his own country' (Luke 4:16).	
	The prophet Isaias is sawn in half at the command of King Manasses.	The prophet Jeremias is stoned to death.
	The red squirrel crosses the water with the help of a twig and changes its colour according to the land to which it arrives.	The fish called megarus is worthless where it is captured, but elsewhere it is valuable.

Fol. 50v-51r	Feria tertia post Dominicam Oculi	
	Jesus tells Peter to forgive his brother, who sinned against him seventy times seven times (Matthew 18:21).	
	Eliseus multiplies the oil of the widow (4 Kings 4:1).	Semei curses David and throws stones at him (2 Kings 16:5).
	The he-goat *(capreola)* is fierce with its own kind, but gentle with other animals.	With a hawk in pursuit, the lark flies to man in hopes of protection.

Fol. 51v-52r	Feria quarta post Dominicam Oculi	
	Christ reproves the scribes and the Pharisees for transgressing the commandment of God by following their own tradition (Matthew 15:1).	
	Josue circles Jericho for six days and conquers the city on the seventh (Josue 6:2).	Because of his disobedience Saul is cast off by the Lord (1 Kings 15:11, 28).
	Only the injured lion tears apart its enemy.	The hen need not fear the viper on the day it lays eggs.

Fol. 52v-53r	Feria quinta post Dominicam Oculi	
	Jesus tells the Jews that the hour is coming when the dead shall hear the voice of the Son of God (John 5:25).	
	Ezechiel's vision of the resurrection of dry bones (Ezechiel 37:1).	The Lord tells Moses to make two trumpets of silver so that he may call together the multitude (Numbers 10:1).
	The chestnut tree and the hazel grows back, even when it is cut to the roots.	Flies or bees that have fallen into the water are resurrected in the Sun.

Fol. 53v-54r	Feria sexta post Dominicam Oculi	
	Jesus asks the Samaritan woman to give him water to drink (John 4:7).	
	Abraham's servant (Eliezer) asks Rebecca to give him water to drink (Genesis 24:17).	Jacob waters the flock of Laban and becomes betrothed to Rachel (Genesis 29:10). *Cf. fol. 63v*
	The stag desperately longs for water to escape from the hunter and its dogs.	If poured on a stone, the water of a spring in Bretagne will provoke a storm.

Fol. 54v-55r	Sabbato post Dominicam Oculi	
	Jesus does not condemn the woman caught committing adultery (John 8:3).	
	Juda accuses Thamar for being a harlot and wants her burnt to death (Genesis 38:24).	The two elders who accuse Susanna are being burnt after the young Daniel convicts them of false witness (Daniel 13:41).
	The lion tears apart the seduced lioness unless it cleans herself.	After mating, the elephant first cleans itself before returning back to the herd.

Fol. 55v-56r	Dominica quarta in Quadragesima (Laetare)	
	Christ feeds five thousand with five loaves (John 6:1).	
	On the advice of Eliseus, the king of Israel sets bread and water before the servants of the king of Syria (4 Kings 6:21).	David receives the holy bread of Achimelech (1 Kings 21:1).
	The branches of the olive tree cure the stag.	The swan distributes bread thrown into the water by people among the fishes.

Fol. 56v-57r	Feria secunda post Dominicam Laetare	
	Christ casts the sellers and the money changers out of the temple (John 2:13). *Cf. fol 36v*	
	Expulsion of Adam and Eve from Paradise (Genesis 3:23).	At the command of Joiada, Athalia is cast out of the temple to be slain (4 Kings 11:15).
	The animal called furunculus is gentle, but when angry it chases other animals.	The mole can be caught when thirst drives it from its hole, because it loses its sight and cannot return.

Fol. 57v-58r	Feria tertia post Dominicam Laetare	
	Jesus teaches the Jews not to judge according to appearance, but to judge justly (John 7:24).	
	Moses destroys the golden calf (Exodus 32:15).	At the command of Moses, a man is stoned to death for blasphemy (Leviticus 24:23).
	The lion-like animal called lanzanus ruthlessly chases those animals that prey on others.	The bird called seleucis devours locusts, because they destroy entire fields of grain.

Fol. 58v-59r	Feria quarta post Dominicam Laetare	
	Jesus gives sight to the man born blind (John 9:1).	
	Eliseus beseeches the Lord to open the eyes of his servant (4 Kings 6:17).	The Lord sends Ananias to Paul to restore his sight (Acts 9:17).
	Puppies are born blind and the last to gain sight will be the best.	The swallow cures blindness in its chicks with an herb called celidonia.

Fol. 59v-60r	Feria quinta post Dominicam Laetare	
	Some believe that Jesus is indeed a prophet, while others do not believe him (John 7:37).	
	There is dissension among the princes because of Jeremias' prophecy (Jeremias 36:8).	In the presence of King Achab, Elias humiliates the false prophets of Baal by bringing fire from Heaven (3 Kings 18:20).
	(Sea)gulls can live inland and at sea.	The sturgeon follows salmons and is captured along with them.

Fol. 60v-61r	Feria sexta post Dominicam Laetare	
	Christ raises Lazarus from the dead (John 11:39).	
	Elias raises the son of the widow of Sarephta from the dead (3 Kings 17:17).	A man buried in the sepulchre of Eliseus comes back to life when his body touches Eliseus' bones (4 Kings 13:20).
	The nightingale animates its eggs with is song.	The strength of its imagination helps the swallow to conceive without mating.

Fol. 61v-62r	Sabbato post Dominicam Laetare	
	Jesus calls himself the light of the world (John 8:12).	
	The creation of the light and the separation of good from fallen angels (Genesis 1:14).	The ninth plague: darkness throughout Egypt except where the Israelites lived (Exodus 10:21).
	The hind gives birth only in darkness.	The fish called granus has only one eye, which saves it from traps.

Fol. 62v-63r	Dominica quinta in Quadragesima (Iudica)	
	The Jews want to stone Jesus (John 8:59).	
	Moses fears that the people want to stone him (Exodus 17:4).	The Amalecites burn the city of Siceleg and the people want to stone David (1 Kings 30:3).
	The wolf is afraid of the sound of stones hit against one another.	Partridge chicks hide under a clod of earth.

Fol. 63v-64r	Feria secunda post Dominicam ludica	
	Jesus is the source of living water for anyone who believes in him (John 7:37).	
	Water comes out of the rock as Moses strikes it with his rod (Exodus 17:5).	In the presence of Rachel, Jacob removes the stone from the well and waters Laban's flock (Genesis 29:10). *Cf. fol. 53v*
	When drinking, doves do not raise their heads until their thirst is sated.	The caught pike *(esox)* stays alive longer when it is given wine.

Fol. 64v-65r	Feria tertia post Dominicam ludica	
	Jesus speaks about the world that hates him (John 7:7).	
	Daniel is cast into the lions' den (Daniel 6:8).	Queen Jezabel seeks the life of Elias (3 Kings 19:2).
	When chased by dogs, the bull-like animal called bonachus hurls hot faeces on its hunters.	The snake attacks clothed men but is afraid of naked men.

Fol. 65v-66r	Feria quarta post Dominicam ludica	
	On the feast of the dedication Jesus walks in the temple at Jerusalem, in Solomon's porch (John 10:22).	
	Hearing the Lord walking in Paradise, Adam and Eve hide themselves among the trees (Genesis 3:8).	The three men cast into the fiery furnace walk in the midst of the flames (Daniel 3:24).
	In the morning the hawk releases the small bird it caught the previous winter night.	Cranes fly south in the winter and fight against the Pygmies.

Fol. 66v-67r	Feria quinta post Dominicam ludica	
	Jesus discourses on the bread of life, and many of his disciples become estranged from him (John 6:66).	
	Cursed for committing fratricide, Cain hides from the Lord and lives as a fugitive on Earth (Genesis 4:13).	Instead of going to Ninive, Jonas flees to Tharsis (Jonas 1:1).
	When grazing, the moose step backwards.	In the storm urchins cling to rocks to prevent being washed away.

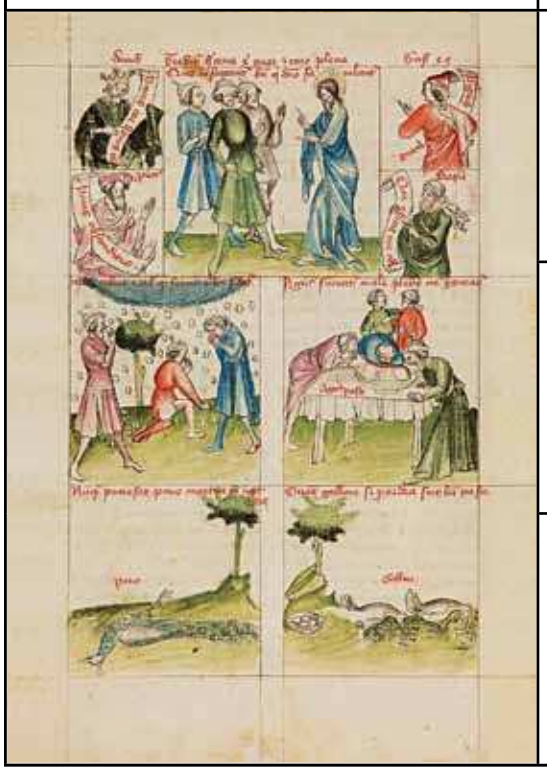
Fol. 67v-68r	Feria sexta post Dominicam ludica	
	The chief priests and the Pharisees plot to kill Jesus, and Judas promises to betray him (John 11:47 and Luke 22:3).	
	The Philistines offer pieces of silver to Dalila if she deceives Samson into revealing the secret of his strength (Judges 16:4).	Achitophel tells Absalom that he will pursue David (2 Kings 17:1).
	There is a spring in 'in Armenia', which turns everything into stone.	The dove mingles with unfamiliar doves and leads them to the net of other lords.

Fol. 68v-69r	Sabbato post Dominicam ludica	
	Jesus declares that he did not come to judge the world but to save it (John 12:47).	
	Aaron and Hur supported the hands of Moses during the battle against Amalec, just as the judgment of Jesus is supported by mercy and justice (Exodus 17:12).	There were two hands on either side of the throne of Solomon (3 Kings 10:19).
	Old eagles straighten their crooked beaks by beating them on stones, which enables them to continue catching and eating prey.	The 'snake-fish' is poisonous, but the whale *(cetus)* defeats it with its good scent.

Fol. 69v-70r	Dominica in Palmis	
	Christ's entry into Jerusalem (Matthew 21:6).	
	The sons of the prophets at Jericho come to meet Eliseus and they worship him (4 Kings 2:15).	After defeating the Philistine, David is greeted by women singing and dancing (1 Kings 18:6 and 29:5).
	Starlings stay silent at night, but at dawn they chirp with joy.	The leaves of the poplar are bicolour, their inside is green-black, and their outside is white.

Fol. 70v-71r	Feria secunda post Dominicam Palmarum	
	Jesus beseeches the Father to glorify him, as he glorified the Father on earth (John 17:4).	
	Moses announces the third commandment: 'Thou shalt not take the name of the Lord thy God in vain' (Exodus 20:7).	Elias rebukes the people for serving both the Lord and Baal, and then the Lord manifests his power through the fire on the altar Elias has built (3 Kings 18:20).
	Larks are silent on the ground, but they chirp in the air.	In captivity, the bird called calander imitates the sound of other birds.

Fol. 71v-72r	In Cena Domini	
	The Last Supper (Matthew 26:20).	
	The great feast of King Assuerus (Esther 1:3).	Melchisedech, king of Salem, gives bread and wine to Abra(ha)m (Genesis 14:17).
	The lion shares its food with other animals.	In preparation for the coming winter, the sheep graze insatiably.

Fol. 72v-73r	De Corpore Christi	
	Jesus calls himself the ‘bread of life’, which descended from Heaven (John 6:35, 48, 51, 59).	
	God gives the people manna to eat (Exodus 16:13).	The Paschal Lamb (Exodus 12:1).
	The flesh of the peacock doesn’t putrefy.	When hens eat cooked barley, they lay many eggs, but when they eat beans, they lay only a few.

Fol. 73v-74r	De Corpore Christi	
	The apostle Paul teaches that ‘whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord’ (1 Corinthians 11:27). *Jesus is depicted instead of Paul, whereas in Lilienfeld Paul is shown.*	
	Achimelech gives Goliath’s sword, wrapped in a cloth, to King David (1 Kings 21:9).	Oza is struck dead for touching the Ark of the Covenant (2 Kings 6:6).
	The goat dies of eating honey.	The bread is good for the sparrow, but it kills the heron.

Fol. 74v-75r	Mandatum in Cena Domini	
	Christ washes his disciples’ feet (John 13:1).	
	Abraham washes the feet of the three men (three angels) (Genesis 18:2). *Lilienfeld T2*	The steward of the house of Joseph washes the feet of Joseph’s brethren (Genesis 43:24). *Lilienfeld T1* *The caption above the steward mistakenly refers to Joseph. This is a misunderstanding of the Lilienfeld caption.*
	Horses that immerse their nostrils deep in water are better than the others.	There are two springs in Sicily: one makes women fertile, while the other makes them infertile.

Fol. 75v-76r	Orans exiit in monte Oliveti	
	Jesus prays on the Mount of Olives (Matthew 26:36).	
	David prays on the Mount of Olives (2 Kings 15:30).	Elias ascends Mount Carmel (3 Kings 18:41).
	The ram leads the flock of sheep with his head held high.	Before the outbreak of a storm, dolphins nimbly play in the water.

Fol. 76v-77r	Redit Dominus ad discipulos	
	Returning from prayer, Jesus finds his disciples asleep (Matthew 26:40).	
	An angel wakes Elias, who was sleeping in the shadow of a juniper tree (3 Kings 19:5).	The shipmaster wakes Jonas and asks him to call upon his God to save them (Jonas 1:5).
	The lion sleeps with open eyes.	The rabbit sleeps with open eyes.

Fol. 77v-78r	De passione Domini	
	Hearing the words of Jesus, the soldiers who come to arrest him fall to the ground (John 18:3).	
	Answering the prayer of Eliseus, the Lord strikes the army of the king of Syria with blindness (4 Kings 6:18).	When the men of King Ochozias come for Elias, they are consumed by heavenly fire (4 Kings 1:9).
	When chased, the lion turns to the hunter and faces the attack.	The water snake *(rubeta)* kills with its eyes; its liver has the power to both poison and heal.

Fol. 78v-79r	De passione Domini	
	Judas betrays Jesus with a kiss (Matthew 26:47).	
	Joab slays Amasa while pretending to kiss him (2 Kings 20:9).	Triphon deceives and entraps Jonathan (1 Machabees 12:39).
	The elephant has a habit of leaning against trees and thus can be captured by weakening (cutting) the tree.	The snake that deceived Adam had a woman's face. *The image shows Eve instead of Adam, whereas in Lilienfeld Adam is depicted.*

Fol. 79v-80r	Hic capitur Iesus	
	The arrest of Jesus (Matthew 26:50).	
	The Philistines take the Ark of the Covenant (1 Kings 4:11).	Joseph is captured by his brethren (Genesis 37:23).
	The bear can be caught with the help of a white, glowing piece of ore.	The boar is so wild that it cannot be captured alive.

Fol. 80v-81r	Petrus servo auriculam amputat	
	After cutting off the ear of Malchus, Peter puts away his sword (John 18:10).	
	Moses announces the fifth commandment: 'Thou shalt not kill' (Exodus 20:13).	The angel who came to destroy Jerusalem puts his sword away (2 Kings 24:16).
	The dog likes its master so much that it defends him.	Once the bee has stung someone it can no longer gather (make) honey.

Fol. 81v-82r	Ligatur Christus	
	Jesus' hands are bound (John 18:12).	
	Abraham binds Isaac in preparation for the sacrifice (Genesis 22:9).	Dalila binds the sleeping Samson (Judges 16:8, 12).
	The dragon wraps itself around the feet of the elephant, which then falls and dies.	The lamb remains silent while it is captured, bound and killed.

Fol. 82v-83r	Petrus negat Christum	
	Peter denies Jesus (Matthew 26:69).	
	Because he does not know the Lord, the pharaoh refuses to let the children of Israel go (Exodus 5:1).	Chusai denies David before Absolom (2 Kings 16:15).
	The hyena can change its colour.	Facing a small pig, the war elephant loses its combativeness.

Fol. 83v-84r	Accusatur et alapis caeditur	
	In the presence of the high priest (Caiphas), Jesus is mocked and struck in the face (Mark 14:65).	
	In the presence of his master, Putiphar, Joseph is accused of trying to abuse Putiphar's wife (Genesis 39:17).	Sedecias strikes Micheas on the cheek for his prophecy of the defeat of King Achab (3 Kings 22:13).
	The snake called amphilea has two heads.	The stockfish *(salpa)* has to be beaten with a stick before it can be eaten.

Fol. 84v-85r	Iudas se suspendit	
	Judas' suicide (Matthew 27:3).	
	Achitophel hangs himself (2 Kings 17:23).	Death of Absalom (2 Kings 18:9).
	The animal called arpia is a bird with a human face. It kills men, but when it glimpses its own reflection in the water, it dies of sorrow.	Mad jays *(garrulus)* hang themselves in trees.

Fol. 85v-86r	Coram Herode illuditur	
	The mocking of Christ before Herod (Luke 23:6).	
	Fleeing from Saul, David pretends to be mad when in the presence of King Achis (1 Kings 21:11).	Eliseus is mocked by little boys (4 Kings 2:23).
	By imitating the human voice, hyenas deceive men so that they can devour them.	Birds that sit on the horns of a horned snake (the body of which hides in the ground) are caught.

Fol. 86v-87r	Iesus flagellatur	
	The flagellation of Christ by Pilate (John 19:1).	
	Jeremias is beaten and thrown into prison (Jeremias 37:10).	Servants of Holofernes tie Achior to a tree (Judit 6:7).
	If a boar is beaten before slaughter, its flesh will be tastier.	If the nuts of a tree are knocked off, the tree will bear even more fruit the next year.

Fol. 87v-88r	Iesus facie velatur	
	Jesus is blindfolded and mocked (Luke 22:63).	
	With the help of Dalila, the Philistines blind Samson (Judges 16:18).	The Babylonian king Nabuchodonosor blinds Sedecias, the king of Jerusalem (4 Kings 25:6).
	Rain is generally good for fish, but it blinds and kills the fish known as kalaos.	The owl is almost blind in the daylight.

Fol. 88v-89r	Portat crucem	
	Christ bears his own cross (John 19:17).	
	Abraham carries the wood in preparation for sacrificing Isaac (Genesis 22:3). *In the texts of the Bible and the CC, as well as in the Lilienfeld image, Isaac is the one who carries the wood.*	While gathering sticks to cook her final meal, the widow of Sarephta meets Elias (3 Kings 17:10).
	The war elephant is often killed for the tower it carries on his back.	The beaver builds its shelter, where it will be caught and killed.

Fol. 89v-90r	Mulieres lamentantur Christum	
	The daughters of Jerusalem follow Jesus and, seeing his passion, they weep over him (Luke 23:27).	
	Before being sacrificed, the daughter of Jephte mourns her virginity in the company of her comrades (Judges 11:34).	Singing the lamentations of Jeremias, women mourn Josias (2 Paralipomenon 35:25).
	The animal called duran stops dogs by spraying them with something foul-smelling.	The turtledove mourns its mate for a lifetime.

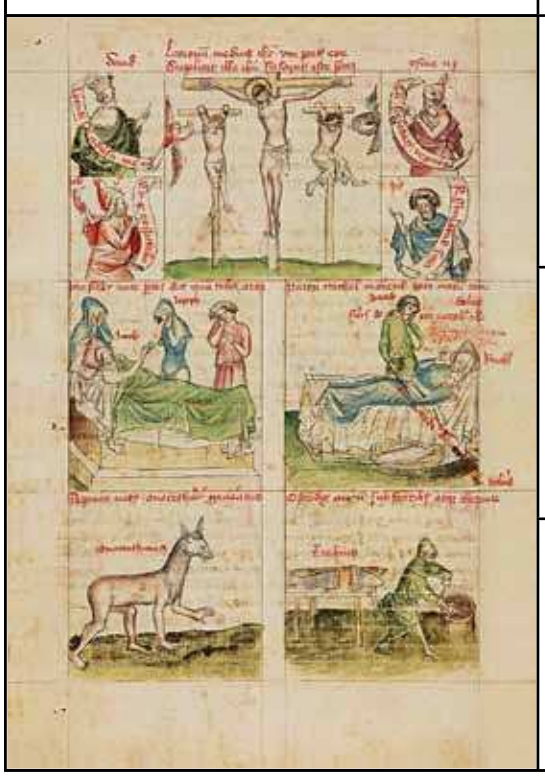
Fol. 90v-91r	Nudatur vestibus ante crucem	
	Jesus is deprived of his garments. *The CC text refers to Mark 14. However, the Gospels, such as Mark 15:24, only mention that Jesus' garments were divided among those who crucified him.*	
	Noe's nakedness (Genesis 9:21).	Joseph's brethren deprive him of his colourful coat (Genesis 37:23).
	The old hawk sheds its feathers and grows new ones.	The peacock sheds its feathers when the first autumn leaves fall off the trees.

Fol. 91v-92r	Hic crucifigitur Iesus	
	Jesus is nailed to the cross (Matthew 27:35; Mark 15:24; Luke 23:33; John 19:18).	
	At the Lord's command, Moses makes a brazen serpent to save the children of Israel (Numbers 21:6).	The sacrifice of the red cow (Numbers 19:1).
	When placed on the right side of the cross, the otherwise poisonous tyrus snake becomes virtuous and gains curative powers.	When mating, the male viper puts its head into the mouth of the female, and the female bites it off.

Fol. 92v-93r	Voluntarie patitur	
	Jesus suffers voluntarily on the cross, flanked by Mary and St. John the Evangelist (Matthew 26:53; John 19:26).	
	In Ezechiel's vision, coals of fire are taken from between the wheels under the cherubims and scattered over Jerusalem (Ezechiel 10:2).	With trumpets and lamps in their hands, Gedeon and his three hundred men defeat the Madianites (Judges 7:16).
	The phoenix collects aromatic wood and burns itself.	The pelican reanimates its young with its own blood.

Fol. 93v-94r	Commendat matrem discipulo	
	Jesus commends his mother to the care of John (the disciple he loves) and John to the care of his mother (John 19:26).	
	David commends his parents to the care of the king of Moab (1 Kings 22:3).	Tobias tells his son, Tobias, to honour his mother all the days of her life (Tobias 4:1).
	The screech owl *(strix)* feeds its young with a milky liquid, and they do not require any other nourishment.	The whale splashes water on its young on the shore and leads them back to the sea.

Fol. 94v-95r	Pro crucifixoribus orat	
	Jesus prays for those who crucified him (Luke 23:34).	
	Standing between the dead and the living, Aaron prays for the people (Numbers 16:48).	Samuel prays for King Saul (1 Kings 15:10). *Samuel is depicted with a crown.*
	When the lion roars, all the other animals stop.	The dying swan gives a sweet sound of joy.

Fol. 95v-96r	Pendet inter latrones	
	Jesus on the cross between the two robbers (Luke 23:33, 39)	
	The dying Jacob blesses Joseph and sets him before his brethren (Genesis 48:22).	Rachel calls her newborn son the 'son of pains', but Jacob calls him the 'son of the right hand' (Benjamin), which alludes to the robber on the right (Genesis 35:16).
	The donkey-centaur *(onocentaurus)* is similar to the robber on the right, who did evil in his life but was converted in his death.	Cast in a well of gold, the salted flesh of the black fish called trebius brings up the gold.

Fol. 96v-97r	Iesus exspiravit	
	After commending his spirit into the Father's hands, Jesus breathes his last (Luke 23:46).	
	Grasping his bowels, Razias calls upon the Lord and dies (2 Machabees 14:37).	The soul of the dying Tobias blesses the Lord (Tobias 13:19). *The Bible tells of the death of Tobias only in Chapter 14.*
	The donkey brays twelve times on the day and twelve times on the night of the spring equinox, on the fifteenth of March.	The dying vulture swallows its brain.

Fol. 97v-98r	Latus Christi vulneratur	
	A soldier (Longinus) pierces Jesus' side with a spear, bringing a sudden flow of blood and water (John 19:34).	
	God creates Eve from Adam's rib (Genesis 2:21).	Jacob sends away Lia and embraces Rachel, which alludes to the Gentiles whom Jesus has chosen (Genesis 29:16).
	The warm blood of the he-goat *(hircus)* breaks the diamond.	The blood of dogs cures sick animals.

Fol. 98v-99r	Educit sanctos de limbo	
	Christ descends into hell (Matthew 27:51).	
	Abra(ha)m liberates Lot from his captivity (Genesis 14:11).	David defeats Goliath (1 Kings 17:49).
	The cock that wins the cock-fight crows loudly.	The heron fights with the vulture.

Fol. 99v-100r	Hic Dominus sepelitur	
	Joseph of Arimathea and Nicodemus bury Jesus (John 19:38).	
	Isaac and Ismael bury Abraham (Genesis 25:9).	Men from Jabas Galaad take the body of King Saul from the wall of Bethsan and bury him (1 Kings 31:11).
	Hyenas live in graves.	Bees bury their queen.

Fol. 100v-101r	Resurrectio Domini	
	Resurrection of Christ (Matthew 28:1).	
	After three days, Jonas escapes from the belly of the fish (Jonas 2:11).	Taking the doors of the gate of Gaza on his shoulders, Samson escapes from the city (Judges 16:1).
	The lion reanimates its stillborn young with its roar.	The phoenix rises from its own ashes on the third day.

Fol. 101v-102r	Tres Mariae veniunt ad monumentum	
	The three Marys at the tomb of Christ (Mark 16:1).	
	Three friends of the suffering Job visit and comfort him (Job 2:11).	Ruben seeks Joseph in the pit in which he was cast by his brethren (Genesis 37:23).
	Horses mourn their masters so much that they starve.	Dolphins mourn their dead mate.

Fol. 102v-103r	Feria secunda post Pascha	
	After his resurrection, Christ manifests himself to his two disciples on the road to Emmaus (Luke 24:13).	
	Angels deliver Lot from Sodom before the city is destroyed (Genesis 19:15).	Manue and his wife offer food to a man, not knowing that he is the angel of the Lord (Judges 13:16).
	The ripened ulcer of animals (the image depicts a goat) can be used as a healing ointment.	The cock calls the hen with a gentle sound to the grains.

Fol. 103v-104r	Feria tertia post Pascha	
	After his resurrection, Christ manifests himself to his disciples, who have gathered together within closed doors (John 20:19).	
	Joseph reveals himself to his brethren (Genesis 45:1).	Booz comes out of Bethlehem and greets the reapers (Ruth 2:4).
	'Rainbirds' *(pluviales)* have colourful feathers and live only on air.	Starlings are afraid of being caught by the hawk, therefore they flock together to form a ball.

Fol. 104v-105r	Feria quarta post Pascha	
	After his resurrection, Christ manifests himself to his disciples at the Sea of Tiberias, and gives them bread and fish (John 21:1).	
	Isaac eats from the food offered by Jacob and blesses him instead of Esau (Genesis 27:18).	Young Tobias and the angel eat from the fish Tobias has caught (Tobias 6:2).
	The hawk only eats the heart of its prey.	The hungry whale exhales a scent that attracts small fish into its mouth.

Fol. 105v-106r	Feria quinta post Pascha	
	After his resurrection, Christ manifests himself to Mary Magdalen, but tells her not to touch him (John 20:11).	
	Moses commands the people not to touch Mount Sinai (Exodus 19:9).	The spouse seeks and finds her lover (Canticle of Canticles 3:1).
	When the tiger beholds itself in a mirror it believes it is seeing its lost cub.	The bird called meauca gouges out the eyes of dead men.

Fol. 106v-107r	Feria sexta post Pascha	
	After his resurrection, Christ reveals himself to his disciples in Galilee and tells them he has been given all the power in heaven and on earth (Matthew 28:16).	
	Pharaoh makes Joseph ruler over all Egypt (Genesis 41:37).	After the death of Absalom, David is made king of Israel (2 Kings 19:10).
	Birds are afraid of the Ethiopian bird called trogopales because of its horns.	Bees venerate their queen.

Fol. 107v-108r	Sabbato post Pascha	
	St. Peter and St. John the Evangelist run to Christ's empty sepulchre (John 20:1).	
	Achimaas and Chusai run and apprise King David of his victory and of the death of his son Absalom (2 Kings 18:19).	According to the prophecy of Samuel, King Saul finds two men by the sepulchre of Rachel (1 Kings 10:1).
	The nimble leopard catches its prey with five springs.	The flying fish (hirundo piscis) has two wings, allowing it to live both at sea and on land.

Fol. 108v-109r	Dominica in octava Paschae	
	After his resurrection, Christ lets Thomas touch his wound (John 20:24).	
	Isaac touches the hands of Jacob to determine whether he is Esau (Genesis 27:18).	After wrestling with him, the angel blesses Jacob (Genesis 32:23).
	The bite of the bear-like animal, lamia can only be cured when the voice of another lamia is heard.	The wild goat *(capra)* wounded by an arrow can pull the arrow out after eating pennyroyal *(pulegium)*.

Fol. 109v-110r	Dominica secunda post Pascha	
	Jesus calls himself the good shepherd (John 10:11).	
	Moses is tending to the sheep of Jethro, his father-in-law, when the Lord appears to him in the burning bush (Exodus 3:1).	David saves his father's sheep and even delivers them out of the mouths of lions or bears (1 Kings 17:34).
	Sheepdogs defend the sheep from wolves.	In May, there is a dew called honey that kills sheep unless the shepherd keeps them from eating it.

Fol. 110v-111r	Dominica tertia post Pascha	
	Jesus speaks about women in labour, who, after giving birth, do not remember the anguish (John 16:21).	
	Sara's joy over the birth of Isaac (Genesis 21:1).	Lia is happy with Gad, the son of her handmaid and her husband, Jacob (Genesis 30:11).
	The elephant gives birth in water, where it does not have to be afraid of the dragon.	The hen struggles when it lays eggs, but afterwards it clucks.

Fol. 111v-112r	Dominica quarta post Pascha	
	In his last discourse to his disciples, Jesus speaks about the coming of Paraclete, i.e. the Holy Spirit, who 'will convince the world of sin, and of justice, and of judgement' (John 16:5). *Cf. fol. 116v*	
	Samuel tells Saul that God has abandoned him off because of his disobedience (1 Kings 15:10).	David dances unclothed before the Ark of the Covenant, and Michol (the daughter of Saul) is punished for despising his self-humiliation (2 Kings 6:12).
	Wounded by an arrow, the lion attacks the hunter.	With its beak and feet, the vulture wounds whichever of its chicks has grown too fat.

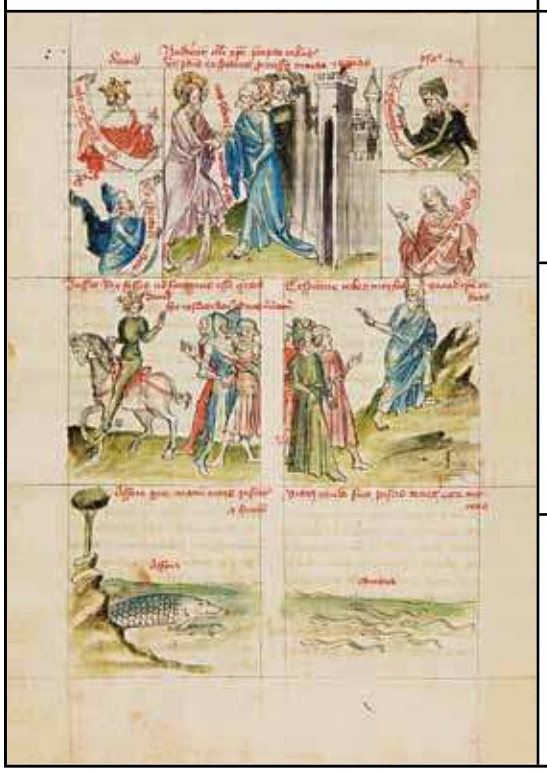
Fol. 112v-113r	Dominica quinta post Pascha	
	In his last discourse, Jesus tells his disciples that the Father will give them whatever they ask in his name: 'Ask, and you shall receive; that your joy may be full' (John 16:23).	
	Elias tells Eliseus that he will receive Elias' spirit if he sees him taken into Heaven (4 Kings 2:9).	David promises Bethsabee that he will grant her request and their son, Solomon, will reign after him (3 Kings 1:28).
	Looking at the sky, the sick lion shows the herbs it has collected and prays for healing.	The ostrich lays eggs when it sees the zodiac sign of the Virgin in the sky.

Fol. 113v-114r	In diebus Rogationum	
	Jesus says to his disciples: 'knock, and it [the door] shall be opened to you' (Luke 11:5).	
	Isaac blesses Esau, who came late but begged to be blessed (Genesis 27:30).	St. John is ordered to write to the Angel (i.e. bishop) of Thyatira to tell him that those who do the Lord's work unto the end will receive the morning star (Apocalypse 2:18).
	The African gazelle *(bubalus)* continues to lie until its burden (which refers to human fortune) is eased.	The more tightly an eel is held, the sooner it slips out of the hand.

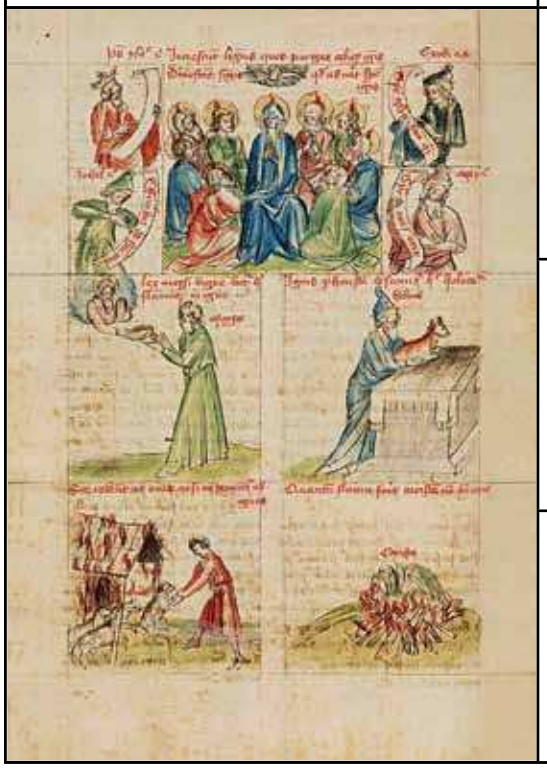
Fol. 114v-115r	In vigilia Ascensionis Domini	
	Jesus prays for his disciples, asking the Father to keep them in his name and to protect them from evil (John 17:6).	
	After the construction of the temple of Jerusalem, Solomon prays for the people of Israel (3 Kings 8:22). *Lilienfeld T2*	After the construction of the second temple of Jerusalem, Esdras prays for the people of Israel (1 Esdras 9:5). *Lilienfeld T1*
	The crow leads a flock over the sea to save them from the hawk.	With stones in their mouths, fish called mora save a ship from the storm.

Fol. 115v-116r	In die Ascensionis Domini	
	Christ's ascension to heaven (Mark 16:19).	
	Henoch is taken to Paradise by God (Genesis 5:21).	Just as the scapegoat takes the sins of Israel into the desert, so too does Jesus carry the sins of humankind to heaven to intercede on the people's behalf (Leviticus 16:20).
	After sleeping, the panther roars and exhales a sweet scent that is followed by all the animals except the dragon. *The panther is depicted as a camel.*	The wild goat *(capreola)* is sharp-sighted, able to determine whether hunters or wanderers are approaching.

Fol. 116v-117r	Dominica post Dominicam Ascensionem Domini	
	Jesus promises the coming of the Paraclete, i.e. the Holy Spirit (John 15:26). *Cf. fol. 111v*	
	Strengthened by the spirit of the Lord, Samson kills a thousand Philistines with the jaw of an ass. Afterwards, water springs from the jaw so that Samson can slake his thirst (Judges 15:14).	Samuel prophesies that the spirit of the Lord will come upon Saul (1 Kings 10:6).
	The ascension of the peacock to great heights is a sign of approaching rain.	The stork flies over the rain clouds and comes back when the weather is dry.

Fol. 117v-118r	In octava Ascensionis Domini	
	Christ tells his disciples to stay in Jerusalem till they 'be endued with power from on high' (Luke 24:49).	
	David pursues the Amalecites with four hundred men, while two hundred men stay behind (1 Kings 30:1).	Moses tells the ancients to wait while he ascends Mount Sinai (Exodus 24:12).
	The young fish called afforus is so small that it can hardly be seen, but later it becomes very big.	The moray is a snake-like fish with nine dots, whose soul is in the tail.

Fol. 118v-119r	In vigilia Pentecostes	
	Jesus tells his disciples to obey his commandments (John 14:15).	
	Jonathan tells David, who has fled from King Saul, that he will fulfil all his requests (1 Kings 20:1).	The people of Israel tell Moses that they will 'do all the words of the Lord' (Exodus 24:3).
	As soon as the young bird called kyches can fly, it feeds its parents.	Young birds hatched by a partridge follow their true mother as soon as they hear her chirping.

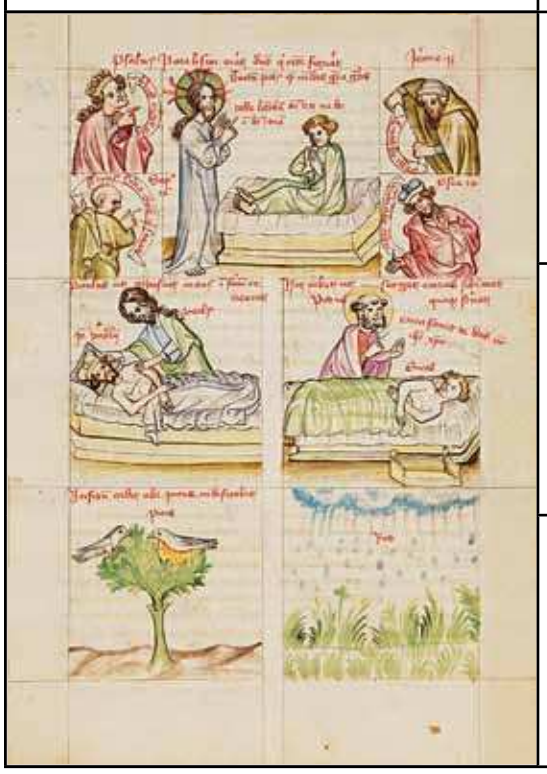
Fol. 119v-120r	Pentecostes	
	Pentecost: the disciples receive the Holy Spirit (Acts 2:1).	
	The Lord gives the Tables of the Law to Moses (Exodus 31:18).	Elias' bullock is consumed in the fire of the Lord, proving that Baal is a false god (3 Kings 18:30).
	Sheep are so willing to stay in a burning stable that saving them is difficult.	The bird called carista is not harmed by fire.

Fol. 120v-121r	Feria secunda post Pentecosten	
	Jesus speaks about the light that has come into the world (John 3:19).	
	The Lord leads the wandering children of Israel in a pillar of fire (Exodus 13:21).	A lamp of fire passes between the pieces of a cow, a she-goat and a ram that were cut in half by Abra(ha)m (Genesis 15:1).
	The lizard 'puts on' the colour it observes carefully.	Lightning will cause no harm in the house where there is fire.

Fol. 121v-122r	Feria tertia post Pentecosten	
	Jesus calls himself the door: anyone who enters by him will be saved (John 10:7).	
	Booz takes Ruth as his wife at the gate of Bethlehem (Ruth 4:1).	Three angels (i.e. the Lord) appear to Abraham as he sits at the door of his tent (Genesis 18:1).
	The nest of the magpie has two openings: one serves as the entrance, the other one accommodates the bird's tail.	When out of its den, the dove is very fearful.

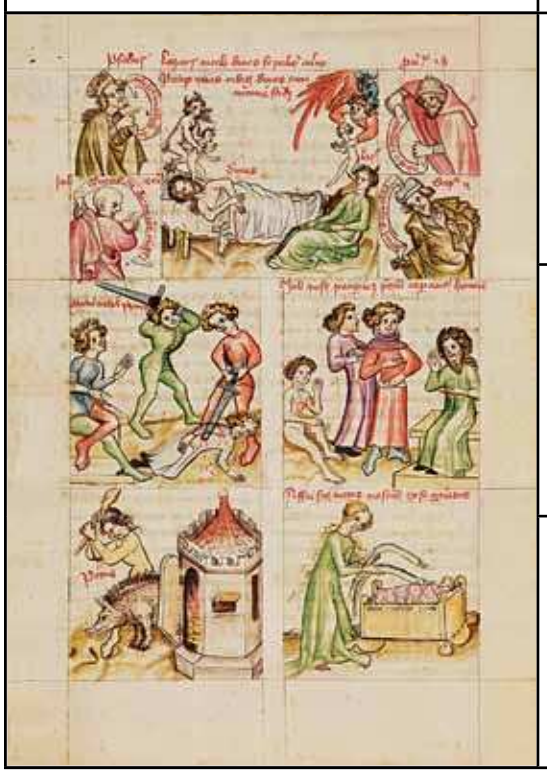
Fol. 122v-123r	Feria quarta post Pentecosten	
	Discoursing on the bread of life, Jesus says that no one can come to him except those who are drawn to him by the Father (John 6:44).	
	In the vision of Ezechiel, an angel (i.e. the Lord) leads Ezechiel through the holy waters that flow from under the temple (Ezechiel 47:1).	Solomon moves his wife, the daughter of the pharaoh, from the city of David to the house he has built for her (2 Paralipomenon 8:11).
	The fox-like animal called luter lives on air, but it can live in the water for a long time.	To protect themselves during storms, cranes hold stones in their feet when they fly over the sea.

Fol. 123v-124r	Feria quinta post Pentecosten	
	Jesus gives power and authority over all devils to the twelve apostles and also gives them the power to cure diseases (Luke 9:1).	
	Josias takes away all the diviners, soothsayers and the figures of idols from the land of Juda and Jerusalem (4 Kings 23:24).	While David plays the harp, the evil spirit departs from Saul (1 Kings 16:14).
	The smell of the burnt antlers of a stag repels reptiles.	The smell of the burnt feathers of a vulture repels reptiles.

Fol. 124v-125r	Feria sexta post Pentecosten	
	Jesus cures the paralytic (Luke 5:17).	
	On the island of Melita (Malta), St. Paul heals the father of Publius (Acts 28:7).	St. Peter heals Eneas from palsy (Acts 9:31).
	When a woodpecker nests in a tree, any iron-nails driven into the trunk will fall out.	Perhaps imperceptibly, dew makes every plant that grows in soil fertile.

Fol. 125v-126r	Sabbato post Pentecosten	
	Jesus cured St. Peter's mother-in-law, who suffered from a fever (Luke 4:38).	
	Mary, afflicted with leprosy as punishment, is healed at the request of Moses (Numbers 12:4).	The saints Peter and John heal a lame man at the gate of the temple of Jerusalem (Acts 3:1).
	Ointment gained from the marrow of a stag cures a fever.	Fever humbles the strong lion.

Fol. 126v-127r	De Sancta Trinitate	
	Holy Trinity.	
	When the Lord appeared to Abraham, he saw three angels but spoke to only one of them (Genesis 18:1).	In his dream, the chief butler of the Pharaoh saw a vine with three branches (Genesis 40:9).
	Elephants gather and have a bath during the new moon.	Whoever eats three fireflies will be free from lust.

Fol. 127v-128r	Dominica prima post Pentecosten	
	The rich man is taken to hell, while Lazarus, the beggar, is carried by angels into Abraham's bosom (Luke 16:19).	
	King Baltasar is killed the very night that the hand writes 'Mane, Thecel, Phares' on the wall (Daniel 5:1).	Job is struck with a grievous ulcer, but later the Lord blesses him and gives him twice as much as he had before (Job 2:7 and 42:10).
	Fat pigs are taken to the master's kitchen and slaughtered.	Africans put snakes into the cradle of a newborn to prove the baby is their own.

Fol. 128v-129r	De Corpore Christi	
	The Last Supper: Jesus gives bread and wine (his body and blood) to his disciples (Matthew 26:26; Mark 14:22; Luke 22:19). *There is no reference to the Gospels in the text.*	
	When Elias is taken to heaven, Eliseus picks up his fallen mantle and discovers that he has received Elias' spirit. (4 Kings 2:1).	David takes the Ark of the Covenant to his city and gives bread, roasted beef and flour fried in oil to all the multitude of Israel (2 Kings 6:12).
	The blood of the lamb calms the ferocious leopard.	Born from the earth without semen, worms are used as bait on the fishing rod.

Fol. 129v-130r	Dominica secunda post Pentecosten	
	The parable of the supper: because those who were invited refused to come, the poor and feeble were welcomed instead (Luke 14:15).	
	Old Berzellai refuses to go with King David to Jerusalem, for he wishes to die in his own city (2 Kings 19:32).	King Assuerus banishes Queen Vasthi from his presence for refusing to appear before him (Esther 1:9).
	The boar is easily captured when it has not yet urinated.	When the snake does not want to follow the snake-charmer, it presses one ear to the ground and covers the other with its tail.

Fol. 130v-131r	Dominica tertia post Pentecosten	
	Despite the indignation of the Pharisees, Jesus receives sinners and eats with them (Luke 15:1).	
	Jacob and Laban eat upon the heap of stones they have built as witness to their league (Genesis 31:43).	Samson proposes a riddle to the Philistines at his wedding to a Philistine woman (Judges 14:12).
	Before eating, pelicans immerse their food in water.	The goldfinch feeds on thistle.

Fol. 131v-132r	Dominica quarta post Pentecosten	
	Jesus tells his disciples to be merciful (Luke 6:36).	
	Because of the ruthlessness of King Roboam, Jeroboam is made king of all the tribes of Israel, except the tribe of Juda (3 Kings 12:1).	Jehu commands that Jezabel be thrown out of the window because of her sins (4 Kings 9:30).
	Although it has a stinger, the 'king' of the bees does not sting.	The weasel kills the basilisk, but it also dies.

Fol. 132v-133r	Dominica quinta post Pentecosten	
	Jesus calls Simon (Peter), James and John, and they follow him (Luke 5:1). *Lilienfeld depicts only two disciples, this is corrected in the Budapest image.*	
	Eliseus follows Elias (3 Kings 19:19).	Josue is appointed to succeed Moses (Numbers 27:12).
	Once the wild boar is tamed, it follows its master.	The dog recognizes the call of its master and follows him.

Fol. 133v-134r	Dominica sexta post Pentecosten	
	In the Sermon on the Mount, Jesus preaches that one must not kill or be angry with one's brother (Matthew 5:21).	
	In his prophetical blessing, Jacob curses the fury of his two sons, Simeon and Levi, because they slew a man (Genesis 49:5).	After making himself known to his brethren, Joseph tells them not to be afraid of him, for he is not angry with them (Genesis 45:1).
	Camels control they anger until they have the opportunity to take revenge.	The ape frolics with children until it finally kills them.

Fol. 134v-135r	Dominica septima post Pentecosten	
	Christ feeds four thousand with seven loaves of breads and a few fish (Mark 8:1).	
	Moses feeds the people wandering in the wilderness with quails and manna given by the Lord (Exodus 16:11).	Ravens bring 'bread and flesh' to Elias, who is hiding by Carith (3 Kings 17:2).
	The orphan foal is compassionately fed by another mare.	The raven-father feeds its young only after their feathers have turned black and they resemble him.

Fol. 135v-136r	Dominica octava post Pentecosten	
	Jesus tells his disciples to beware of false prophets, who come ‘in the clothing of a sheep, but inwardly they are ravening wolves’ (Matthew 7:15).	
	Sedecias makes himself horns of iron, and, driven by a lying spirit, prophesies victories for Achab, king of Israel, and Josaphat, king of Juda (3 Kings 22:5).	The man of God from Juda is deceived by a false prophet of Bethel and killed by a lion (3 Kings 13:11).
	The wolf hides in a bush and catches the goats that come to eat the leaves of the bush.	The fox pretends to be dead and catches the birds that carelessly sit on it.

Fol. 136v-137r	Dominica nona post Pentecosten	
	Jesus tells his disciples to ‘make unto you friends of the mammon of iniquity’ (Luke 16:9).	
	Daniel tells Nabuchodonosor to atone for his sins and evil deeds by giving alms and showing mercy to the poor (Daniel 4:16).	Tobias tells his son, Tobias, to give alms and not to turn away from the poor (Tobias 4:7).
	Hedgehogs hoard food for winter.	In summer, ants collect food for the future.

Fol. 137v-138r	Dominica decima post Pentecosten	
	Entering Jerusalem, Christ weeps, for he knows that the city will be destroyed (Luke 19:41).	
	Speaking with Hazael, Eliseus weeps, for he knows that Hazael will do evil to the children of Israel and their cities (4 Kings 8:7).	David mourns Abner (2 Kings 3:22).
	When a camel gets sick, its companions commiserate and abstain from eating.	The bird of Diomedes prophesies the death of the flock.

Fol. 138v-139r	Dominica undecima post Pentecosten	
	Jesus teaches humility, saying that whoever exalts himself will be humbled, and whoever is humble will be exalted (Luke 18:14).	
	Lucifer is cast out of heaven because of his pride (Isaias 14:12).	Before he was made king, David tended to the sheep of his father (1 Kings 16:11).
	A white cock defeats the fleeing lion.	The salamander lives in the fire.

Fol. 139v-140r	Dominica duodecima post Pentecosten	
	Jesus heals a deaf and dumb man by putting his fingers into his ears and touching his tongue (Mark 7:31).	
	Moses touches Aaron's right ear with the blood of a ram and consecrates him (Leviticus 8:22).	Isaias' sins are cleansed when a seraph touches his mouth with a live coal taken from the altar (Isaias 6:6).
	The ears of a weak horse droop, while those of a strong one point upwards.	The sound of the bird called kyches changes with the Moon. *Cf. fol. 118v*

Fol. 140v-141r	Dominica XIII post Pentecosten	
	Jesus tells his disciples that anyone who sees what they see is blessed (Luke 10:23).	
	The queen of Saba declares that the men and servants of Solomon are blessed for they always stand before the king and hear his wisdom (3 Kings 10:8).	The Lord shows Moses the land of promise before he dies (Deuteronomy 34:1).
	Cats can see both in daylight and at night, and they chase mice just as preachers chase heretics and sinners.	Blood taken from under the right wing of a dove heals dim vision.

Fol. 141v-142r	Dominica XIV post Pentecosten	
	Jesus heals ten lepers, but only one of them, a Samaritan, glorifies God (Luke 17:11).	
	According to the law, a man cured of leprosy has to offer two sparrows (Leviticus 14:1).	Four lepers bring the news to the gate of Samaria that the city is saved, for the Syrians have fled from their camp (4 Kings 7:3).
	The sick dog eats a bitter herb, vomits and recovers from its sickness.	Sparrows get leprous in very hot summer.

Fol. 142v-143r	Dominica XV post Pentecosten	
	Jesus tells his disciples that no one can serve two masters (Matthew 6:24).	
	Samuel tells the house of Israel to put away the strange gods and turn to the Lord (1 Kings 7:3).	Sedecias turns away from the Lord and is taken to Babylon (4 Kings 25:1).
	Deceived by the beast called monachus (which has the upper body of a monk and the lower body of a fish), people drown.	The saw-like antlers of a stag can get entangled, and thus the animal can be caught.

Fol. 143v-144r	Dominica XVI post Pentecosten	
	In Naim, Jesus brings a young man back to life (Luke 7:11).	
	Jacob's spirit is revived when he learns that his son, Joseph, is alive (Genesis 45:25).	A dead man cast into the sepulchre of Eliseus comes back to life (4 Kings 13:20).
	The sick fish called testeum recovers in freshwater.	The feathers of the bird called isida grow back every year, even after the death of the bird.

Fol. 144v-145r	Dominica XVII post Pentecosten	
	Christ heals a man with dropsy on the Sabbath (Luke 14:1).	
	Zacharias' vision of the woman in the vessel: an angel casts lead upon her mouth because of her wickedness (Zacharias 5:5).	Eliseus punishes Giezi with leprosy for being avaricious and requesting silver and garments from Naaman (4 Kings 5:20).
	Beavers cannot live without hanging their tails in water.	Moles live blind underground and die as soon as they come above the ground.

Fol. 145v-146r	Feria quarta quattuor temporum	
	Christ casts out the deaf and dumb spirit (Mark 9:14).	
	The devil, who killed the seven previous husbands of Sara, wife of Tobias, is bound by Raphael in the desert (Tobias 8:1). *Cf. fol. 146v*	King Asa and his people defeat and pursue the Ethiopians (2 Paralipomenon 14:8).
	Crawlers flee as soon as they hear the sound of the peacock.	The scent of burnt cedar chases crawlers away.

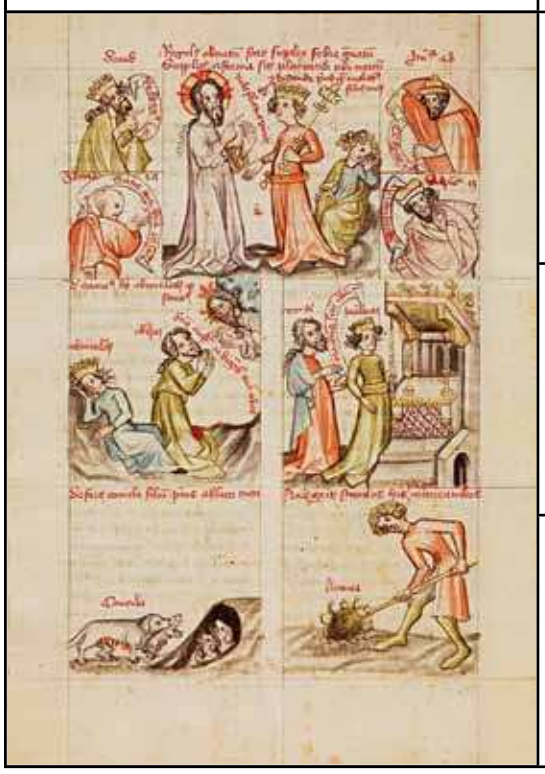
Fol. 146v-147r	Feria sexta quattuor temporum	
	Mary Magdalene anoints the feet of Christ, and because of the love she has shown, her many sins are forgiven (Luke 7:36).	
	After the crossing of the Red Sea, Mary, sister of Aaron, praises the Lord with a timbrel in her hand (Exodus 15:19).	Sara, whose previous husbands were killed by the devil called Asmodeus, will be the spouse of Tobias (Tobias 3:7). *Cf. fol. 145v*
	When pursued, the lion clears away its tracks with its tail.	Although blackbirds are black, they often wash their beaks.

Fol. 147v-148r	Sabbato quattuor temporum	
	Jesus' parable of the barren fig tree: the owner of the vineyard wants to cut it down, but the gardener persuades him to leave it be (Luke 13:6).	
	After the Lord saves Ninive, Jonas repines over his unfulfilled prophecy, and the Lord uses an ivy plant to show him his feelings are unjustified (Jonas 4:1).	After defeating the Moabites, David determined their fate just as Jesus has power over life and death (2 Kings 8:2).
	Foals are free, but the horse has to work.	The young animal called pylosus, which has the upper body of a human and the lower body of a goat, performs good deeds, but at midlife, it begins doing evil.

Fol. 148v-149r	Dominica XVIII post Pentecosten	
	Asked by one of the Pharisees, Jesus tells him the greatest commandment of the law is to love the Lord with one's whole heart, soul and mind, while the second is to love one's neighbours (Matthew 22:34).	
	Darius commands all men in his empire and kingdom to fear Daniel's God, who has delivered Daniel out of the lions' den (Daniel 6:26).	David grieves for Jonathan, whom he loved the best (2 Kings 1:17).
	The stag that has been overcome follows its stronger mate obediently and unconditionally.	Looking into a well, the cat believes it sees a beloved friend, and consequently falls into the water.

Fol. 149v-150r	Dominica XIX post Pentecosten	
	Jesus tells a man afflicted with palsy that his sins are forgiven and heals him (Matthew 9:1).	
	Nathan tells David that the Lord forgives his sins: the slaying of Urias and the taking of his wife, Bethsabee (2 Kings 12:7).	King Benadad and his servants beseech the king of Israel to let them have their lives, and they form an alliance (3 Kings 20:26).
	The newborn camel eats green herbs right after its birth.	Talking parrots naturally know to greet people with 'chere', or 'ave'.

Fol. 150v-151r	Dominica XX post Pentecosten	
	Jesus' parable of the wedding feast of a king's son: the one not wearing a wedding garment is cast out (Matthew 22:1).	
	Absalom arranges a feast and instructs his servants to kill Amnon in revenge for the rape of Thamar, the sister of Absalom (2 Kings 13:23).	Esther makes a feast and reveals the evil plans of Aman to King Assuerus, who thus commands that Aman be hanged on a gibbet (Esther 7:1).
	Hedgehogs are shielded by their quills; only their bellies are vulnerable.	Dogs under the table watch the generosity of their master with one eye and the door with the other.

Fol. 151v-152r	Dominica XXI post Pentecosten	
	Jesus heals the son of a ruler at Capharnaum (John 4:43).	
	Abraham beseeches the Lord to heal Abimelech, his wife and his handmaids (Genesis 20:17).	King Jeroboam's hand is restored by the prayer of the man of God (3 Kings 13:1).
	The dog takes its most beloved offspring in its snout and carries it to their place.	The sea spider has a stinger in its ear so that it can sting approaching people.

Fol. 152v-153r	Dominica XXII post Pentecosten	
	Jesus' parable of the wicked servant who did not forgive his fellow's debt (Matthew 18:23).	
	Nathan tells David that the Lord forgives his sin, but that he must pay for it with the death of his son by Bethsabee (2 Kings 12:7).	Adonibezec is punished for cutting off the fingers and toes of seventy kings who were then forced to gather the scraps under his table (Judges 1:1).
	When a pig hears the sound of an injured companion, it comes to its aid without delay.	The peacock only accepts its young when it has grown head feathers and resembles him.

Fol. 153v-154r	Dominica XXIII post Pentecosten	
	Jesus states that the emperor should be given what belongs to the emperor and the Lord should be given what belongs to the Lord. (Matthew 22:15).	
	Abel offers a sacrifice to the Lord (Genesis 4:4).	Syria serves David under tribute (2 Kings 8:6).
	There are two rivers in the East, one brings gold and the other brings precious stones.	The animal called tappula can walk on four legs both on dry land and in water.

Fol. 154v-155r	Dominica XXIV post Pentecosten	
	Christ resurrects the daughter of Jairus (Matthew 9:18).	
	Eliseus lays upon the dead child of the Sunamitess, and brings him back to life (4 Kings 4:34).	St. Peter brings Tabitha back to life (Acts 9:36).
	The warmth of the Sun revives the flea that has been cut in two.	The fruitless tree becomes fertile when a stone is placed amidst its divided roots.

Fol. 155v-156r	Dominica XXV post Pentecosten	
	Christ feeds five thousand with five barley loaves and two fish, and therefore they want to make him king (John 6:5).	
	God demands that his commandments be obeyed, otherwise he will punish the people of Israel: they will eat, but will not be sated (Leviticus 26:26).	After offering sacrifices to the Lord and eating and drinking with joy, the people make Solomon their king (1 Paralipomenon 29:21).
	Fed with barley, animals get fat.	The salmon has strong bones in its heads but not in its tail.

Fol. 156v-157r	In festo S. Andreae apostoli	
	The martyrdom of St. Andrew.	
	Josue has the king of Hai hanged on a gibbet (Josue 8:26).	Just as King Assuerus honoured Mardochai by setting him on the horse of the king, so too Christ honoured St. Andrew by having him die on the cross (Esther 6:6).
	The donkey carries the burden and follows its master.	The hawk is fastened to a rod so that it maintains its righteousness.

Fol. 157v-158r	In festo S. Nicolai episcopi	
	Healing oil flows from the sarcophagus of St. Nicholas of Myra.	
	The Lord told Moses to build an altar of earth. The altar of St. Nicholas was his heart (Exodus 20:24).	Samuel anoints Saul and makes him king (1 Kings 10:1).
	When oil is poured on the bee, it dies; when vinegar is poured on it, it revives. *The corresponding text is in the second column (N2).*	When the goat eats from an olive tree it causes the tree to become barren. *The corresponding text is in the first column (N1).*

Fol. 158v-159r	In Conceptione Beatae Mariae Virginis	
	The conception of the Virgin Mary: the angel announces to Joachim and Anna that they will have a child, Maria.	
	The prophecy of Isaias about the shoot that will come forth out of the root of Jesse, i.e. about the coming of the Messiah (Isaias 11:1).	Just as manna was stored in a golden pot in the Ark of the Covenant, so too Jesus was in the womb of Mary, daughter of Anna (Epistle to the Hebrews 9:4). *The text refers to Jeremias, but it seems that there are no corresponding verses there.*
	The bird called gracocenderon copulates only once a year.	The root of the wild rose heals a dog bite.

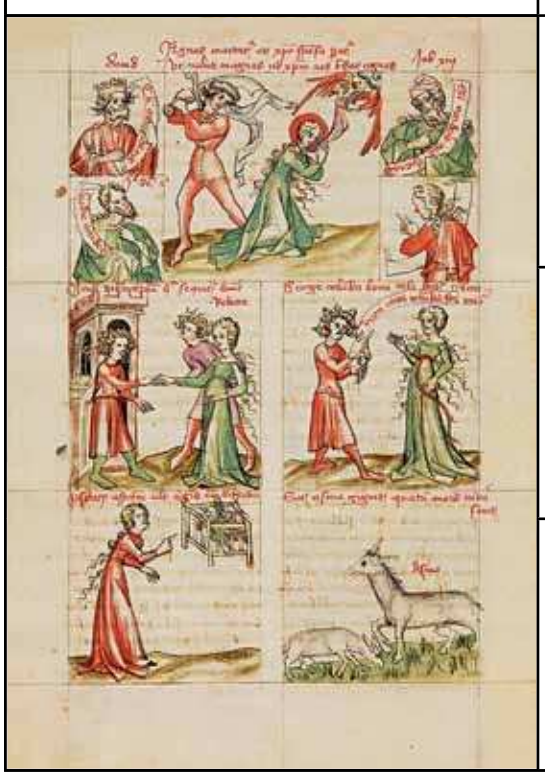
Fol. 159v-160r	In festo S. Luciae virginis	
	The martyrdom of St. Lucy.	
	After David saw Bethsabee bathing, he called for her and took her. Similarly, Jesus called for St. Lucy and took her soul to heaven (2 Kings 11:2).	Just as Judith killed Holofernes, so too St. Lucy defeated the devil (Judith 13:4).
	The bitter almond becomes sweet when honey is put into the trunk of the tree.	While feeding, swallows do not rest but fly.

Fol. 160v-161r	In festo S. Thomae apostoli	
	The martyrdom of St. Thomas: he was made to suffer for destroying idols.	
	Cain kills Abel (Genesis 4:1). *The corresponding text is in the second column (T2).*	Zacharias is killed between the temple and his house. *The corresponding text is in the first column (T1). It refers to 4 Kings 11, which does not tell the story of Zacharias. Jesus mentions Zacharias, the son of Barachias, who was killed between the temple and the altar (Matthew 23:35).*
	The brave and noble lion can be killed by only one sting of the poisonous scorpion.	The wild, valiant cock can be caught and killed with the help of a shield.

Fol. 161v-162r	In festo S. Stephani protomartyris	
	The stoning of St. Stephen the Protomartyr (Acts 7:54).	
	The children of Israel stone Aduram, who was sent by king Roboam (3 Kings 12:12).	At the command of Jezabel, Naboth is stoned (3 Kings 21:8).
	When a wolf is stoned, its body immediately starts to putrefy at the point where it was struck.	When cranes notice a stork above them, they stretch their beaks upwards.

Fol. 162v-163r	In festo S. Iohannis apostoli et evangelistae	
	The death of St. John the Evangelist: when the Lord called him, he descended to the grave and was taken to heaven.	
	The Lord calls Moses to the Abarim Mountains to show him the promised land before he dies (Numbers 27:12).	Joseph carries Jacob's remains into the land of Chanaan and buries him there (Genesis 50:5).
	Old snakes are rejuvenated by creeping through a hole in a stone and shedding their old skin	Just as the bird called amraam dwells in the high mountains, so too did St. John the Evangelist reside in the heights of contemplation.

Fol. 163v-164r	De Sanctis Innocentibus	
	The massacre of the innocents (Matthew 2:16).	
	At the command of the pharaoh, the male children of the Israelites are cast into the river (Exodus 1:22).	King Saul orders Doeg to kill the priests of Nobe, and all the women and children are also slain (1 Kings 22:17).
	The kite is bold, but scared when facing stronger ones.	The wolf kills all the sheep in the sheepfold to satisfy its appetite.

Fol. 164v-165r	In festo S. Agnetis virginis et martyris	
	The martyrdom of St. Agnes, the spouse of Christ.	
	In the company of the servant of Abraham, Rebecca arrives to Isaac, who takes her as his wife (Genesis 24:61).	Just as the groom called the bride, so too Christ called his spouse, Agnes, to him (Canticle of Canticles 2:10).
	Seeing a virgin, the parrot rejoices.	Donkeys are obedient all their lives.

Fol. 165v-166r	In festo S. Vincentii martyris	
	The death of St. Vincent: after being tortured, St. Vincent found himself among flowers. Then, lying on a bed, he gave his soul to the Lord.	
	The bed of the groom and the bride, i.e. that of Christ and his spouse, flourishes (Canticle of Canticles 1:15).	Josue gave no possessions to the tribe of Levi, for their inheritance was the sacrifices and victims of the Lord. St. Vincent likewise had no earthly possessions. (Josue 13:14). *The text mistakenly refers to Judas instead of Josue.*
	The lower part of the palm tree is small and uneven, but the upper part is big and nice.	The grebe perceives the imminent storm in the sea and aims for the shore.

Fol. 166v-167r	In Conversione S. Pauli	
	The conversion of St. Paul (Acts 9:1).	
	Just as Samson killed a lion with his bare hands, so too the Lord defeated St. Paul (Judges 14:5).	The Lord calls Samuel (1 Kings 3:1).
	The elephant is big, but it can be tamed sooner than other animals. *The corresponding text is in the second column (N2).*	Extraordinary dogs understand the name of their master, and they easily learn to play. *The corresponding text is in the first column (N1).*

Fol. 167v-168r	In Purificatione Beatae Mariae Virginis	
	The presentation of Christ in the temple (Luke 2:22).	
	Anna dedicates Samuel to the service of God (1 Kings 1:24).	On the day of the weaning of Isaac, Abraham holds a great feast (Genesis 21:8).
	The beast called molossus is strong, but flees from innocent children.	Poisonous animals flee from a flourishing vine.

Fol. 168v-169r	In festo S. Agathae virginis et martyris	
	The martyrdom of St. Agatha, who was tortured on live coals.	
	The Lord ordered that a lamp be lit in the tabernacle of the testimony, just as there was burning love in the heart of St. Agatha (Exodus 27:20).	Performing his vow, Jephte sacrifices his daughter (Judges 11:29).
	Once thrown in fire, the flames of the stone called abeston cannot be extinguished by rain or wind.	Roasted eels are sweeter then boiled ones.

Fol. 169v-170r	Cathedra Sancti Petri	
	The throne of St. Peter: the assumption of the episcopal office in Antioch by St. Peter.	
	The Lord exalts Josue before the people of Israel (Josue 3:7).	King David sits enthroned in the circle of his valiant men (2 Kings 23:13).
	When the cock wants to have a rest, it climbs up high and sleeps standing on one foot.	The ostrich observes heaven with one eye and earth with the other.

Fol. 170v-171r	In festo S. Matthiae apostoli	
	The apostles choose Matthias in place of Judas (Acts 1:15).	
	In place of Joab, Amasa is made chief captain of the army by King David (2 Kings 19:12). *The text and the caption mistakenly mention Abner instead of Amasa.*	Goliath the Philistine challenges Israel to choose a man who will fight him (1 Kings 17:4).
	When the leader of the cranes grows weak during their migration, another one immediately takes its place.	Anyone who drinks wine in which an eel was killed will refuse wine for the rest of his life.

Fol. 171v-172r	In festo S. Gregorii papae	
	St. Gregory the Great at his scribal desk.	
	Just as four rivers flowed from a common source in Paradise, so too the four Fathers of the Church (one of whom is St. Gregory the Great) emanated from Christ (Genesis 2:10).	Just as King Alexander made Jonathan a high priest and honoured him, so too Christ honoured St. Gregory the Great by taking him to heaven (1 Machabees 10:15).
	Dogs can heal wounds with their tongues.	The sweetness of the fig makes all the wrinkles on the face of an old man disappear.

Fol. 172v-173r	In festo S. Benedicti abbatis	
	St. Benedict presents the regula of his order to his brethren.	
	Moses gives the two Tables of the Law to the children of Israel (Exodus 20:1 and 34:29).	God commands Moses to make a bronze laver so that Aaron and his sons can wash their hands and feet in it. The example of the virtues of St. Benedict can similarly purify a person (Exodus 30:17).
	Doves rest beside water, where they can drink and observe the hawk in the distance.	There is a lake in Ethiopia whose water makes the skin shine as if it were rubbed with oil.

Fol. 173v-174r	In Annuntiatione Beatae Mariae Virginis	
	The Annunciation: Gabriel announces to Maria that she will give birth to the baby Jesus (Luke 1:26).	
	Just as God made a tree grow in the middle of Paradise, so too did he plant Jesus, the tree of eternal life, in the womb of Mary (Genesis 2:9).	Just as Eliseus cast a piece of wood into the Jordan and made the lost iron head of an axe swim, so too divine and human nature were united in Mary's womb (4 Kings 6:1).
	The bull can be tamed by binding it to a fig tree.	Female locusts conceive and give birth without the help of a male.

Fol. 174v-175r	In festo S. Ambrosii episcopi	
	St. Ambrose at his scribal desk.	
	Just as the second river of Paradise, Gehon (or Nile), fertilizes the land of Egypt, so too do the teachings of St. Ambrose water the heart of the sinner (Genesis 2:13). *The text of Genesis does not mention the name of the River Nile and speaks about Ethiopia, not Egypt.*	In his dream the chief baker of the pharaoh carries three baskets of meal, and the birds eat out of them. Similarly, the teachings of St. Ambrose feed the believer (Genesis 40:16).
	The eagle lifts its young to encourage it to fly.	Anyone who sees the snake called situla will be consumed by fire.

Fol. 175v-176r	In festo S. Georgii martyris	
	St. George defeats the dragon and saves the princess.	
	With lumps of pitch, fat and hair, Daniel defeats the dragon, the idol of the Babylonians (Daniel 14:23).	Just as the innocent Abner was killed by Joab, so too the innocent St. George suffered martyrdom (2 Kings 3:22).
	Hiding in rue (a woody herb), the weasel can kill the basilisk.	Elephants will fight with dragons to save men attacked in the woods.

Fol. 176v-177r	In festo S. Marci evangelistae	
	The martyrdom of the apostle St. Mark. *According to the Golden Legend, he was not killed with axes, but was tied to a horse's tail.*	
	Just as Samson ate the honey he found in the mouth of the lion he had killed days earlier, so too the Church is nurtured by the sweetness of the Gospel of St. Mark (Judges 14:5).	Just as Bananias, one of King David's valiant men, descended into a pit and killed a lion, so too the pagan priests killed St. Mark (1 Paralipomenon 11:22).
	The walking lion beats the ground with its tail, while the angry lion lashes its own back.	In the fight between a lion and an antlion the lion bites and the antlion defends itself with its urine, thus killing both the lion and itself.

Fol. 177v-178r	In festo Sanctorum Philippi et Iacobi apostolorum	
	The martyrdom of the apostles Philip and James.	
	Just as the twelve spies sent to the Promised Land by Moses returned with grapes and fruits of the land, so too the saints Philip and James took the teachings of Jesus to the gentiles (Numbers 13:1).	In Zacharias' vision, a golden candlestick flanked by two olive trees stood before the Lord, just as the saints Philip and James also stood before the Lord (Zacharias 4:1). *The Lilienfeld image depicts the Lord sitting on his throne flanked by two candelabras. These are absent from the Budapest illustration.* *Cf. fol. 187v*
	Icy water poured on the tail of a sheep shows if it will endure the winter.	No living being will perish in the lake called Alfatico, i.e. the Dead Sea.

Fol. 178v-179r	In Inventione Sanctae Crucis	
	St. Helena with the true cross of Christ, which she found in Jerusalem.	
	God gives a rod to Moses with which he shall 'do signs' (Exodus 4:17).	Just as men trust their lives to a little wood when they cross the sea, so too the Church trusts in the mystery of the true cross (Wisdom 14:5).
	The bay leaf offers protection from thunderbolts.	The snake can be killed by throwing the leaf of a prickly shrub (e.g. that of the blackberry bush) on it.

Fol. 179v-180r	In festo S. Floriani martyris	
	The martyrdom of St. Florian, who was thrown into the River Enns with a stone on his neck.	
	For a man recovered from leprosy to be cleansed, a sparrow has to be immolated in an earthen vessel over spring water Believers suffering from the leprosy of sin are similarly healed by St. Florian (Leviticus 14:1).	Jonas is cast into the sea (Jonas 1:1).
	A worm living in water, i.e. the leech, heals men by sucking their unhealthy blood and then dies.	The palm is an evergreen plant that can serve as a crown of winners.

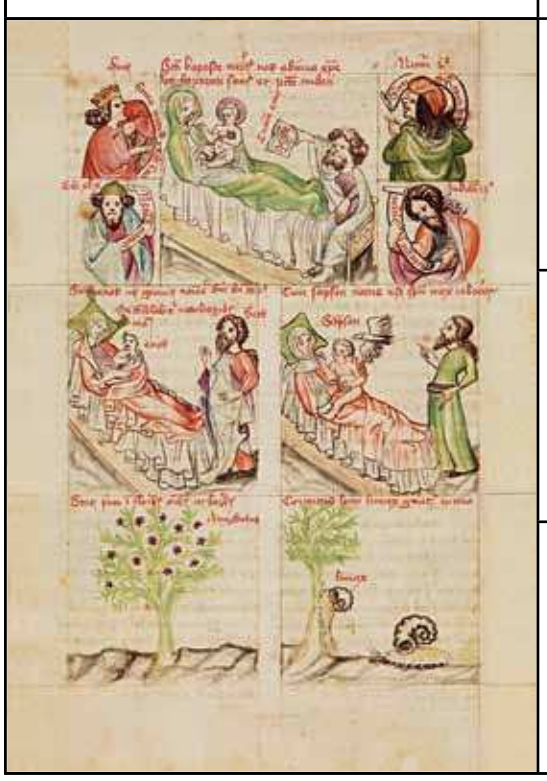
Fol. 180v-181r	Iohannes ante portam Latinam	
	At the Latin Gate, St. John the Evangelist is tortured in hot oil, which cannot do any harm to him.	
	The fire does no harm to the three young men who were cast into the fiery furnace at the command of King Nabuchodonosor (Daniel 3:14).	Just as the spouse called her beloved one white and ruddy, chosen out of thousands, so too Christ chose St. John to reveal to him things that were to come (Canticle of Canticles 5:10).
	Flies and gnats keep away from the body, which has been salved with wormwood cooked in oil.	Worms called celidonia live in hot water and die in cold water.

Fol. 181v-182r	In festo S. Urbani papae	
	The martyrdom of pope Urban I.	
	Just as Noe planted a vineyard and got drunk, so too Pope Urban planted the Church and was so inebriated from its fruits that he died for his faith (Genesis 9:20).	After the death of King David, Bananias kills Joab by the altar at the command of Solomon (3 Kings 2:28).
	Dragons are known to jump from trees onto elephants and kill them by sucking their blood.	The egg swims in a vessel filled with wine, just as hope in salvation swam in the heart of St. Urban.

Fol. 182v-183r	In festo S. Barnabae apostoli	
	The evangelizing of the apostle Barnabas led many to convert.	
	Just as Nemrod was a great hunter, so too the apostle Barnabas effectively hunted for unbelievers (Genesis 10:8).	Othoniel won Axa, the daughter of Caleb, as a reward for taking the city of Cariath-Sepher. Similarly, the apostle Barnabas was awarded the joys of heaven for his evangelism (Josue 15:13). *The text mistakenly refers to Numbers 15.*
	The fish called escaurus saves its mate.	The Phoenix arises from the flames, as the apostle Barnabas was renewed by material and spiritual fire.

Fol. 183v-184r	In festo S. Viti martyris	
	After being tortured, St. Vitus dies in prayer.	
	King Josias in prayer: like St. Vitus, he had already sought the Lord in his childhood (4 Kings 22:1).	Just as Esau skilfully felled his prey, so too St. Vitus catches unbelievers with his teachings (Genesis 25:27).
	The sturgeon quickly grows fat in the south wind, while in the north wind its weight decreases.	Olive trees grow faster from rain than well water, and their roots do not grow deep into the ground, just as St. Vitus, who was killed young, had no deep roots in earthly deeds.

Fol. 184v-185r	In festo S. Achacii et sociorum eius	
	The martyrdom of St. Achatius and his fellows.	
	Josue hangs the five kings of the Amorrhites upon five gibbets (Josue 10:16).	Joiada called the centurions to the temple and made a covenant with them against Athalia. Similarly, Christ led St. Achatius and his fellows to heaven (4 Kings 11:4).
	In winter, the small wrens gather in a hole to keep each other warm.	Palm trees bear many fruits in the Sun, but they bear nothing without its warmth.

Fol. 185v-186r	In festo S. Iohannis Baptistae	
	The birth of St. John the Baptist (Luke 1:57).	
	The birth of the son of Seth, Enos, who 'began to call upon the name of the Lord' (Genesis 4:26).	The birth of Samson, who had the spirit of the Lord with him (Judges 13:24).
	The almond tree is the first to blossom in spring.	When snails emerge from the mud, they will proceed slowly and ascend a tree, leaving traces behind.

Fol. 186v-187r	In festo Sanctorum Iohannis et Pauli martyrum	
	The beheading of the saints John and Paul.	
	Rebecca cooked the meat of two small he-goats for Isaac so that he blesses Jacob. Similarly, the Church gave the saints John and Paul to the Lord (Genesis 27:1).	Just as Abigail gave two vessels of wine to David, so too the Church offered the saints John and Paul, who were filled with the wine of the joys of heaven, to God (1 Kings 25:18).
	Ants have big heads and abdomens, but in the middle they are small, and when they grow old, they grow wings with which they can fly.	Falcons become good after moulting two or three times.

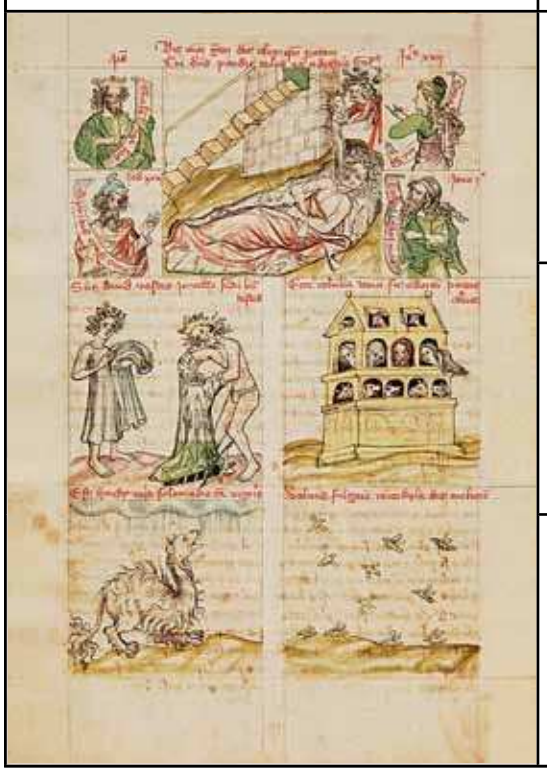
Fol. 187v-188r	In festo Sanctorum Petri et Pauli apostolorum	
	The martyrdom of the apostles Peter and Paul.	
	Just as Aaron's ephod was adorned with two onyx stones as a memorial to the children of Israel, so too the saints Peter and Paul are intercessors between believers and the Lord (Exodus 28:6).	Just as the two olive trees that flank the golden candlestick in Zacharias' vision stood before the Lord, so too do the saints Peter and Paul (Zacharias 4:1). *Cf. fol. 177v*
	Anyone who is bitten by a viper must be hung upside down so that the poison does not ascend.	The hydra has many heads, and when one is cut off, three new ones grow in its place.

Fol. 188v-189r	In festo S. Udalrici episcopi	
	The death of St. Ulrich, bishop of Augsburg.	
	Just as a beast offered to the Lord had to be brought before the priest, so too St. Ulrich is an intercessor led before Christ (Leviticus 27:9). *The corresponding text in the Bible speaks about an unclean beast.*	Just as Aaron was chosen to minister in the holy of holies and to bless the name of the Lord forever, so too St. Ulrich brings blessing to those, who ask for his intercession (1 Paralipomenon 23:13).
	The sleeping spider hangs with its face turned towards heaven and its back towards earth.	Compared to the plants that grow under the pine, the pine is strong and has the sweetest scent.

Fol. 189v-190r	In Translatione S. Benedicti	
	The translation of the body of St. Benedict from Montecassino to St. Benoît-sur-Loire.	
	Just as God commanded that two tables of stone be made to replace the originals broken by Moses, so too believers are expected to follow the example of St. Benedict (Exodus 34:1). *The corresponding text is in the second column (T2).*	King David carries the Ark of the Covenant into the house of Obededom (2 Kings 6:9). *The corresponding text is in the first column (T1).*
	Just as precious things are stolen and hidden by the jackdaw, so too St. Benedict was taken to St. Benoît-sur-Loire.	The leopard flees from the scent of garlic.

Fol. 190v-191r	In festo S. Margaritae virginis	
	The martyrdom of St. Margaret of Antioch.	
	Just as Sichem loved and lay with (i.e. ravished) Dina, so too Christ carried off St. Margaret (Genesis 34:1).	When King David grew old, Abisag, a Sunamitess, served him, just as St. Margaret served the Lord (3 Kings 1:1).
	The untouched lily has a good scent, but once it has been handled, it stinks.	The panther is an animal of wonderful colours, and it requites good deeds.

Fol. 191v-192r	In Divisione apostolorum	
	The dispersion of the apostles.	
	Josue sends two spies to Jericho (Josue 2:1). *The text and the caption refer to Moses instead of Josue. (The same mistake appears in Lilienfeld.)*	Just as twelve lions lined the steps of Solomon's throne, so too the twelve apostles support the Church (3 Kings 10:18).
	Vultures are not afraid of any dangers, not even a trap, when in pursuit of food.	Locusts procreate in the south wind and die in the north wind. They travel to remote places in search of the food of life.

Fol. 192v-193r	In festo S. Alexii confessoris	
	The death of St. Alexis, who lived unrecognized in the house of his father.	
	Just as Jonathan gave his garments and weapons to David, so too St. Alexis gave his worldly goods to the Lord (1 Kings 18:1).	Just as the dove returned to Noe's ark with a bough of an olive tree in its mouth, so too St. Alexis returned to God (Genesis 8:6).
	The salamander lives on nothing but water and air.	The firefly glows while flying, but not while resting.

Fol. 193v-194r	In festo S. Mariae Magdalenae	
	The death of Mary Magdalene.	
	Just as Ruth bowed down and became the wife of Booz, so too Mary Magdalene prostrated herself before Jesus and became his spouse (Ruth 2:8 and Luke 7:36).	Abigail became the wife of David after the death of her wicked husband, Nabal. Similarly, Mary Magdalene became Jesus's spouse after she departed from the devil (1 Kings 25:39).
	The animal called abibes originates from the sea, but later, it lives on dry land.	The rear legs of the rabbit are shorter than its forelegs so that it can climb hills.

Fol. 194v-195r	In festo S. Iacobi apostoli	
	The martyrdom of the apostle St. James the Greater (Acts 12:1).	
	In his sleep, Jacob saw a ladder between earth and heaven, and he saw the Lord leaning upon the ladder. Similarly, St. James saw Jesus, who connects mankind to God (Genesis 28:12).	Just as David took the crown of Melchom and made himself a diadem of it, so too was Christ adorned with the virtues of St. James (1 Paralipomenon 20:1).
	The name of the dromedary comes from the word *dromos*, which means 'run', because it runs one hundred miles a day.	The wolf likes sweet human flesh so much that it offers itself as meat in its death.

Fol. 195v-196r	In festo S. Christophori martyris	
	The martyrdom of St. Christopher, who carried the Lord on his shoulder.	
	Josue, holding the shield in the fight against the city of Hai, did not withdraw his hand until all the inhabitants of Hai were killed. Similarly, St. Christopher elevated Christ in the fight against the world (Josue 8:26).	Just as the crowned head of Alexander was cut off by Zabdiel and sent to Ptolemee, so too the heavenly crown gained by the martyrdom of St. Christopher was taken to Christ (1 Machabees 11:17).
	Nereids are sea monsters in human form that lament the necessity of death among mortals.	The seal (*foca bos marinus*) is strong and pious with other animals, but often kills the female of its own kind.

Fol. 196v-197r	In festo S. Annae, matris Mariae	
	The death of St. Anne, mother of the Virgin Mary.	
	Just as the Sunamitess made a chamber for Eliseus, so too St. Anne prepared a dwelling for Jesus by giving birth to the Virgin Mary (4 Kings 4:8).	Anna (mother of Samuel) is barren and beseeches the Lord to give her a 'man child' (1 Kings 1:9).
	Rabbits found in the winter woods have two different genders.	Although herons find their food in water, they nest in high trees.

Fol. 197v-198r	Ad Vincula S. Petri apostoli	
	An angel delivers St. Peter from Herod's prison (Acts 12:1).	
	Joachin is set free from prison by Evilmerodach, king of Babylon (4 Kings 25:27).	At the command of Nabuchodonosor, Jeremias is set free by Nabuzardan (Jeremias 39:11).
	The pheasant is saddened and keeps hidden in the storm, but when the weather warms up, it comes out and can be caught.	The pond in the region of *Trogoditide* tastes sweet one day and bitter the next.

Fol. 198v-199r	Inventio S. Stephani protomartyris	
	Following his dream, Lucian finds the remains of St. Stephen the Protomartyr.	
	Just as Simon took the bones of his brother, Jonathan, and buried them in Modin, so too Lucian took the remains of St. Stephen to Jerusalem (1 Machabees 13:25).	Just as Ismahel saved ten men who had stores in the field, so too the relics of St. Stephen save believers from the devil (Jeremias 41:4).
	Living turtles are harmless, but dead ones are poisonous.	The herb called dracontea keeps vipers away when pulled from the soil together with its root.

Fol. 199v-200r	In festo S. Dominici confessoris	
	On his deathbed, St. Dominic gives the regula of his order to his brethren.	
	The Lord made a covenant with Abra(ha)m, and promised to make him father of many nations. Similarly, St. Dominic was the father of his Dominican brethren (Genesis 17:1).	Just as Moses, before his death, blessed Aser, so too the Lord blessed St. Dominic and his brethren (Deuteronomy 33:24). *The text mistakenly speaks about Jacob instead of Moses. (This mistake also occurs in Lilienfeld.)*
	Just as the crocodile has four legs, so too St. Dominic was supported by the four cardinal virtues. The crocodile moves its upper jaw and stays on dry land by day, while at night it remains in water.	The elm tree supports the grapevine so that it can give a lot of wine.

Fol. 200v-201r	In festo S. Affrae martyris	
	The martyrdom of St. Affrae by fire.	
	Because Rahab hid the spies of Josue, her house was marked with a scarlet cord and was thus spared during the siege of Jericho. The soul of St. Afra was similarly saved by the red flames of fire (Josue 2:1 and 6:22).	At the request of a woman from Thecua, King David spared the life of Absalom. Likewise, the Lord had mercy on the sinners through the intercession of St. Afra (2 Kings 14:1).
	Gnats come forth from a cadaver and die of their own greed for light.	The only thing a lion fears is fire.

Fol. 201v-202r	In festo S. Laurentii	
	The martyrdom of St. Lawrence by fire.	
	Just as King David offered holocausts to the Lord and beseeched him to spare the people, so too St. Lawrence offered himself to the Lord (1 Paralipomenon 21:14).	Tobias lays the liver of the fish on the fire, and the devil is driven away (Tobias 6:10).
	Just as the snake touches the fire of ash wood before touching the wood itself, so too St. Lawrence died in fire and was not polluted by the world.	Ivory extinguishes glowing coal with its coldness.

Fol. 202v-203r	In festo S. Hippolyti martyris	
	The martyrdom of St. Hippolytus, who was dragged to death by wild horses.	
	Just as the angel showed the red horse and its rider to John, so too Christ calls believers to look at the bloody Hippolyt and his soul, which sits on his body (Apocalypse 6:3).	Just as Rebecca clothed Jacob in the garments of Esau, so too the Church dressed St. Hippolyt in the garments of Christ's passion (Genesis 27:6).
	Driven by hunger, the sea creature called achune eats its own flesh.	Squirrels are small and nimble animals that, in preparation for winter, collect kernels during summer.

Fol. 203v-204r	Assumptio Beatae Mariae Virginis	
	The last prayer (i.e. the Assumption) of the Blessed Virgin Mary.	
	Just as David carried the Ark of the Covenant to Jerusalem, so too Christ took Mary to heaven (2 Kings 6:12).	Solomon had a throne placed on his right for his mother, Bethsabee, and listened to her request. Similarly, Christ has Mary sit on the Throne of Mercy and fulfils her requests (3 Kings 2:19).
	Fir trees grow out of the ground without any moisture.	There is a pond in the land called Yssiden; anything cast in it will sink.

Fol. 204v-205r	In festo S. Bernardi abbatis	
	The death of St. Bernard of Clairvaux.	
	The ‘Table of the Showbread’ had a golden rim surmounted by a polished crown. In a similar fashion, St. Bernard was adorned with (the teachings of his) golden lips (Exodus 25:23).	Just as Ptolemee assumed two crowns, that of Egypt and that of Asia, so too St. Bernard was crowned on the day of his death (1 Machabees 11:13).
	Myrtle originates from rocky ground, but it prefers to grow by the sea.	The chameleon, which is a small animal of different colours, survives on air.

Fol. 205v-206r	In festo S. Bartholomaei	
	The martyrdom of Apostle Bartholomew, who was skinned alive.	
	Just as the ox, which was sacrificed as a burnt offering, was flayed, so too St. Bartholomew offered himself to the Lord by removing his old customs (Leviticus 1:1).	Just as Zacharias had a vision of a man riding upon a red horse, so too humble souls see St. Bartholomew entering Heaven by means of his body red of blood (Zacharias 1:7).
	The fruits of a tree become sweeter as the distance between the tree and the ground increases.	The bird called coredulus greedily consumes its prey until it reaches the heart.

Fol. 206v-207r	De Spinea Domini corona	
	Jesus is crowned with a crown of thorns.	
	At the Lord’s command, Zacharias crowns Jesus, the son of Josedec (Zacharias 6:9).	Alcimus gives a crown of gold to King Demetrius (2 Machabees 14:1). *The text and the caption mistakenly speak about Ptolemee instead of Demetrius. This mistake occurs in Lilienfeld, too.*
	Frogs are driven away by the healing bitterness of rue (a woody herb).	A part of the wreath made of the herb called orpinum (i.e. *crassula*) will flourish when hung under the open sky if its other part remained dry during the year.

Fol. 207v-208r	In festo S. Augustini episcopi	
	St. Augustine presents a book to his brethren.	
	Just as Noe, who was 'a perfect man in his generations', saved the seeds of mankind in his ark, so too St. Augustine was perfect among his brethren and saved the seeds of sinners from eternal death by means of observance (Genesis 6:9).	The third river in Paradise is the Tigris, and it refers to St. Augustine, one of the four fathers of the Church (Genesis 2:14).
	The weak fox recovers its strength the moment it tastes the juice of the pine tree.	The wild cat remains tame if its ears are cut off.

Fol. 208v-209r	In Decollatione S. Iohannis Baptistae	
	The beheading of St. John the Baptist (Matthew 14:1 and Mark 6:14).	
	Casting a piece of millstone, a woman from Thebes breaks the skull of Abimelech, who endeavoured to set fire to the tower of the town (Judges 9:50).	The Philistines cut off the head of Saul's corpse (1 Kings 31:1).
	After playing with the rabbit until the rabbit gets tired, the weasel squeezes its throat.	Male ravens grunt, unable to keep quiet, and are thus betrayed by their own sound and killed.

Fol. 209v-210r	In festo S. Aegidii abbatis et confessoris	
	The death of St. Giles.	
	Just as Solomon covered the oracle (where the Ark of the Covenant was located in the temple) with pure gold, so too Christ decorated St. Giles with charity and love for God (3 Kings 6:20).	King David was a shepherd before Samuel anointed him. Similarly, St Giles was a caretaker of believers before the Lord took him, on the day of his death, to heavenly Jerusalem in a fashion befitting a king (1 Kings 16:1).
	Attracted by the smell of the gall of a billy goat, frogs gather together.	The animal called roserula piles its excrement near the water, as if it were a fragrant moss, for the use of men.

Fol. 210v-211r	In Nativitate Beatae Mariae Virginis	
	The birth of the Virgin Mary.	
	Solomon made a great throne of ivory. Similarly, the Lord created the purest womb in the Virgin Mary (3 Kings 10:18). *In Christian thought, Mary is also known as the throne of wisdom.*	At the Lord's command, Jeremias went to the house of a potter, who made a new vessel to replace the broken one. Similarly, the Lord reformed sinful mankind through Mary (Jeremias 18:1).
	The fish called elych leaves the water at night as the morning dew makes it conceive and give birth.	The more the violet inclines its head, the more life force it has.

Fol. 211v-212r	In Exaltatione Sanctae Crucis	
	Emperor Heraclius regains the true cross from the Sassanian Empire and takes it back to Jerusalem.	
	The Lord told Moses to take fine fruits and rejoice before the Lord on the Feast of Tabernacles (Sukkot). Believers are similarly commanded to take the body of Christ from the cross and rejoice in the Lord (Leviticus 23:39).	Just as the bitter water of Mara turned sweet when Moses, at the Lord's command, cast a tree into it, so too humble men obtain a sweet end in the Lord through the protection of the cross (Exodus 15:22).
	The ash of the juniper contains the fire for a whole year.	Peredoxion is an oriental tree that protects doves from dragons.

Fol. 212v-213r	In festo S. Lamberti episcopi et martyris	
	The martyrdom of St. Lambert, bishop of Maastricht.	
	Just as Michas appointed a young Levite from Bethlehem as his priest, so too Jesus made St. Lambert bishop and intercessor between God and men (Judges 17:7).	Just as Saul received a meal of bread and calf from a woman with divining powers, so too did Christ receive the martyred St. Lambert (1 Kings 28:3).
	Bees gather at the beaten flesh of a calf left to putrefy, and they arise from it.	When cut open, the oyster produces bloody tears that serve as royal purple.

Fol. 213v-214r	In festo S. Matthaei apostoli et evangelistae	
	The martyrdom of the evangelist St. Matthew, who was killed before the altar in the church.	
	Just as Moses invited Hohab, his kinsman, to go with him and promised him the best of the riches provided by the Lord, so too Jesus called upon the apostle Matthew to follow him (Numbers 10:29).	King Amon is slain in his own house by his servants (4 Kings 21:23).
	A single sheep is often struck by lightning, but sheep in a flock are safe.	In India some snakes are so large that they can swallow even stags or bulls.

Fol. 214v - missing folio	In festo S. Michaelis archangeli	
	St. Michael the Archangel defeats the dragon.	
	Just as an angel with a drawn sword stood in the way against Balaam, so too divine mercy blocks the way of sinners so that they will not turn away from the good path (Numbers 22:22).	Just as the Hebrews defeated Lysias with the help of an angel, so too the angel protects believers even from the devil (2 Machabees 11:1).
	Crayfish eat a lot of fish, but they are consumed by the fish called multipes.	Old quails cross the sea with the help of a leader that incites them (in their defence) against the crow.

Missing folio - fol. 215r	In festo S. Hieronymi presbyteri	
	St. Jerome.	
	Just as the fourth river of Paradise is the Euphrates, the fourth father of the Church is St. Jerome (Genesis 2:14).	After searching for his father's donkeys, Saul was anointed ruler over Israel by Samuel. Similarly, St. Jerome was anointed by Christ (1 Kings 9:1).
	When the wild ass seeking herbs in the mountains finds some, it roars with joy and eschews men.	The silk moth caterpillar spins a silk cocoon around itself so that it can be reborn.

Fol. 215v - missing folio	In festo S. Francisci confessoris	
	The stigmatization of St. Francis.	
	Just as God created man in his image and likeness, so too Christ formed both the soul and the wounds of St. Francis in his likeness (Genesis 1:26).	Just as Abimelech told his companions to do what he does, so too St. Francis encouraged his brethren to follow him (Judges 9:48).
	Held in the Sun, beryl reignites extinguished coal.	A gyrfalcon is so strong that it can grab the noble eagle.

Missing folio - fol. 216r	In festo S. Dionysii martyris	
	After being beheaded, the bishop St. Denis stood up and walked to his burial place.	
	Jacob blessed Juda, saying that he will wash his robe in wine. Similarly, St. Denis was bathed in his own blood (Genesis 49:8).	Baltasar promised Daniel that, if he can interpret the writing on the wall, he will be clothed in purple and will be the third man in the kingdom. Similarly, Christ made St. Denis a supporter of his realm (Daniel 5:1).
	Lemphine are headless men whose eyes are on their shoulders and whose mouths are on their breasts.	The body of the marine viper, without its head, is an excellent food.

Fol. 216v-217r	In festo S. Cholomanni martyris	
	The martyrdom of St. Coloman.	
	Just as Esdras read the book of law before the multitude of men and women, so too St. Coloman meditated over the laws of the Lord (Nehemias 8:1).	Jacob crossed the Jordan with a single stick, but later he returned with his wives and children. Similarly, St. Coloman crossed the world in his death (Genesis 32:11).
	Finding honey in a tree, bears often beat their heads against the hole until they kill themselves.	The jackdaw nests in trees with other birds of its kind so that they can rejoice and suffer together.

Fol. 217v-218r	In festo S. Lucae evangelistae	
	St. Luke the Evangelist.	
	Just as, in Isaias' prophecy about the coming of the Messiah, a child leads a calf, a lion and a sheep together, so too St. Luke taught about Jesus, who is like a calf, a lion and a sheep (Isaias 11:6).	Just as an eagle takes away the marrow of a cedar from Libanon in Ezechiel's parable, so too St. Luke was like an eagle with the greatness of his virtues, the wings of his love and the feathers of his work. (Ezechiel 17:1).
	There is a well in Assyria whose water restores the melody of the voice.	Heliotropes open their flowers to the Sun.

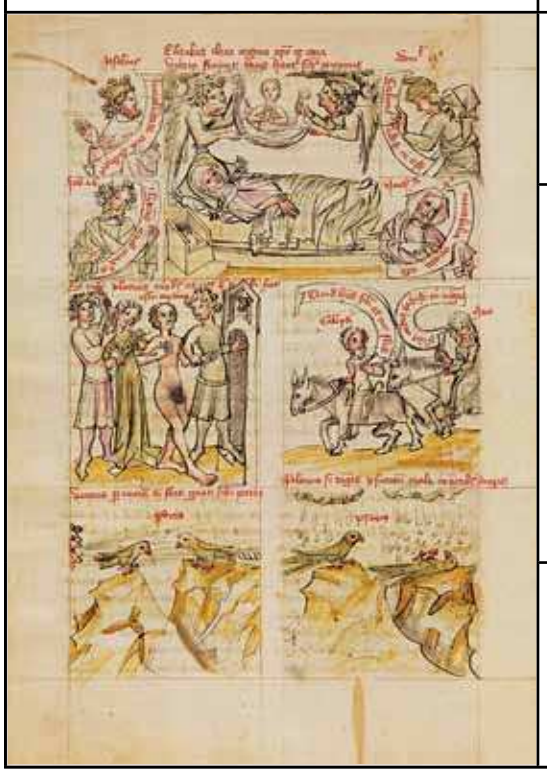
Fol. 218v-219r	In Natale undecim milium virginum	
	The martyrdom of St. Ursula and the eleven thousand virgins.	
	Just as the servants of Assuerus presented beautiful virgins to the king, so too the angel led the eleven thousand virgins to become the spouses of Christ in martyrdom (Esther 2:1).	Just as each child of Benjamin took a wife from among the daughters of Silo, so too the angel led the eleven thousand virgins into heaven (Judges 21:15).
	Partridges follow one another into the net until someone restrains them.	Young sparrows, eager to fly, are encouraged by other sparrows, which fly towards the young ones.

Fol. 219v-220r	In festo Sanctorum Simonis et Iudae	
	The martyrdom of the apostles St. Simon and St. Jude.	
	Just as Zacharias took two rods, called them Beauty and Cord and fed the flock, so too Jesus chose the saints Simon and Jude as his apostles (Zacharias 11:7).	Just as two gilded doors led to the oracle in the temple of Solomon, so too the saints Simon and Jude lead believers to heaven (3 Kings 6:31).
	Oxen yoked together bellow to encourage one another as they plough.	Those who want to pass sirens unharmed cover their ears and throw away the barrels that the sirens play with.

Fol. 220v-221r	In festo Omnium Sanctorum	
	All Saints: the Trinity and the Virgin Mary in the company of angels.	
	Just as the brethren of Joseph sat at his table in order of their age, so too the saints sit around Christ in heaven according to their merits (Genesis 43:33).	Just as Esdras celebrated the Feast of Tabernacles, so too Christ congregates all the saints of heaven (Nehemias 8:9).
	Just as the strictly arranged seeds of the pomegranate are different, so too the saints are different according to their hierarchy.	Just as Solomon split stones and broke ostrich-eggs with the blood of the worm called thamur, so too God split hardened hearts with the blood of his son and broke the power of the devil.

Fol. 221v-222r	In die Commemorationis animarum	
	All Souls' Day: commemoration of the souls' suffering in purgatory.	
	Just as the book Ezechiel received from God contained lamentations, canticles and expressions of woe, so too divine judgement means a eulogy for the saints, lamentation for those in purgatory, and woe for the condemned (Ezechiel 2:9).	The angel took Habacuc to Babylon so that he can give his dinner to Daniel in the lions' den. Similarly, the angel brings forgiveness to those in the purgatory through the intercession of saints (Daniel 14:33).
	A fiery iron cast into water brings the submerged man to the surface.	The smoke of burning sulphur bleaches silk clothing.

Fol. 222v - 223r	In festo S. Martini episcopi et confessoris	
	The miraculous mass of St. Martin, when a ball of fire appeared above his head.	
	God told Jacob to go to Bethel and dwell there. Similarly, St. Martin moved to heaven after departing his body at the end of his life (Genesis 35:1).	In a letter to the church in Philadelphia, St John the Evangelist wrote that he who overcomes will become a pillar in the temple of God. St. Martin similarly became a pillar of the heavenly church (Apocalypse 3:12).
	The wild cat lives in Arcadia; it is bristly like a pig and expels fiery breath.	The bear grows up and lives alone, without the company of any other animal.

Fol. 223v-224r	In festo S. Elisabeth reginae	
	The death of St. Elizabeth of Hungary (Thuringia).	
	According to the law, a woman taken captive in war could be brought home as a wife only after her hair and nails were cut and her clothing was changed. In a similar fashion, Jesus led the soul of St. Elizabeth, deprived of her body, to heaven (Deuteronomy 21:10).	Just as Axa asked her father, Caleb, to give her watery land, so too Christ gave St. Elizabeth tearful desire for heavenly joy and the right of intercession for those in purgatory (Judges 1:9 and Josue 15:13). *The text mistakenly refers to Judges 15.*
	The partridge conceives without coitus when the wind blows from the male towards the female.	Parrots die from the first drop of rain.

Fol. 224v-225r	In festo S. Ceciliae virginis	
	The martyrdom of St. Cecilia.	
	Just as Samson desired a wife from among the Philistines, so too Jesus chose St. Cecilia to be his spouse (Judges 14:1).	Just as the wife of the lamb in St. John the Evangelist's vision was ready for marriage, so too St. Cecilia prepared herself for the feast of eternal joy (Apocalypse 19:6).
	Just as the turtledove covers its nest with the leaves of the herb called gille to keep its young safe from wolves or other beasts of prey, so too St. Cecilia protected her heart from the devil.	In the pupa stage, the silk moth takes nothing from outside of the cocoon.

Fol. 225v-226r	In festo S. Clementis papae et martyris	
	The martyrdom of St. Clement, who was cast into the sea and whose grave is found in a church built by angels under the sea.	
	Just as the daughter of the Pharaoh adopted Moses, who lay exposed on the bank of the river, so too St. Clement was removed from the waves of his passions by the wisdom of God (Exodus 2:1).	Just as Nephtali received the possession over the sea and the south in accordance with Moses' blessing, so too St. Clement possessed the far east and, burning with divine love, the south (Deuteronomy 33:23).
	The cricos is a sea creature with three toes on each paw, which help the animal to cling on to stones in the wind.	The seahorse is an oriental monster that lives both on dry land and in water.

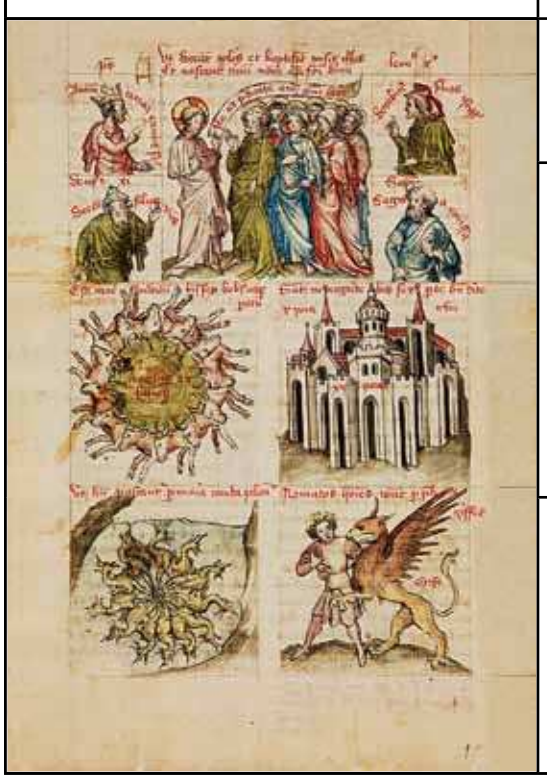
Fol. 226v-227r	In festo S. Catherinae	
	The death of St. Catherine of Alexandria, whose body was taken to Mount Sinai by angels.	
	Just as the queen came into the banquet house of the frightened King Baltasar, so too St. Catherine entered the house of heavenly glory on the day of her death (Daniel 5:10).	Sitting on a throne like a queen, Babylon proudly said that she would never see sorrow. Likewise, St. Catherine does not know sorrow (Apocalypse 18:7).
	Roses grow among thorns.	In order to save its head, the snake offers its whole body to its attacker.

Fol. 227v-228r	In Dedicatione alicuius ecclesiae	
	The dedication of a church.	
	The dedication of the temple of Solomon: Solomon prays before the multitude, and his offering is consumed by heavenly fire (2 Paralipomenon 6:1 and 7:1).	The heavenly temple of the tabernacle of the testimony is open (Apocalypse 15:5).
	Chicks that do not hide under the wings of the hen are caught by bigger birds.	When the shadow of a hyena falls on a dog, it becomes silent at once.

Fol. 228v-229r	De novo sacerdote	
	The ordination of a priest.	
	There is an angel by the golden altar that stands before the throne of God (Apocalypse 8:3).	Onias, the high priest, prays for the life of Heliodorus (2 Machabees 3:23).
	The cock demonstrates its vigilance by crowing with outspread wings.	Once admired, the peacock displays the beauty of its train. Similarly, priests must show their lifelong devotion.

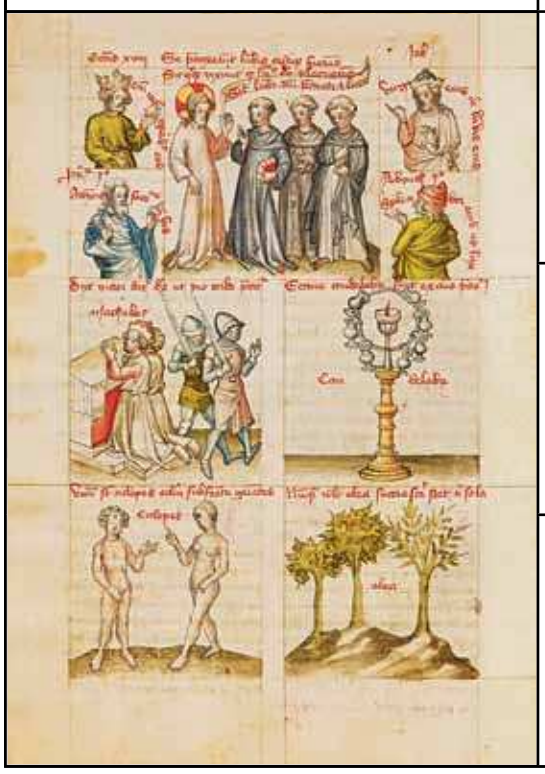
Fol. 229v-230r	Iudicium extremum	
	Last Judgement.	
	Joseph gives two robes to all of his brethren, but he gives five robes to Benjamin (Genesis 45:22).	St. John the Evangelist beholds the Son of Man sitting on a white cloud with a sickle in his hand (Apocalypse 14:14).
	The animal called lanzanus is cruel with other animals, but it spares its own kind.	The wild boar has two teeth and it can cut anything, but it cannot do anything after it has fallen.

Fol. 230v-231r	Quod Dominus omnia innovat per ignem	
	Resurrection of the dead.	
	The Lord rains brimstone and fire upon Sodom and Gomorrha (Genesis 19:24).	Chaldeans are burnt by the flames that burst forth from the furnace into which the three young men are cast (Daniel 3:46).
	The more wood is put into the fire, the bigger the flames get.	In Cyprus there are four-legged flies that can only live in fire.

Fol. 231v-232r	Commune Sanctorum: De apostolis generaliter	
	Apostles.	
	The molten sea (bronze basin) that King Solomon commanded Hiram from Tyre to make stood on twelve bronze oxen (3 Kings 7:23).	The heavenly Jerusalem, which has a wall with twelve gates, as seen by St. John the Evangelist (Apocalypse 21:10). *The corresponding text is in place of N1.*
	In Ethiopia there are large dragons that can wade through the sea with their twelve tails tied together. *The corresponding text is in place of T2.*	There is a griffin in the mountains of Hyperborea; its body is that of a lion, while its wings, head and forefeet are those of an eagle.

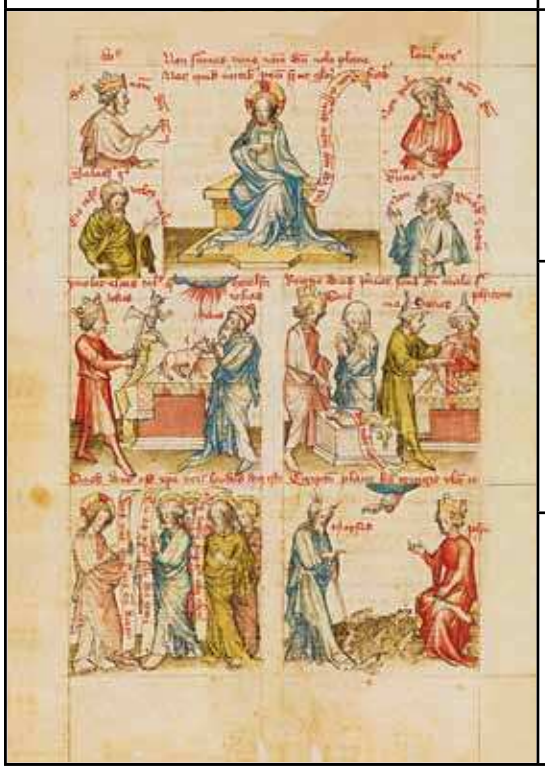
Fol. 232v-233r	Commune Sanctorum: De duobus martyribus	
	Two martyrs.	
	At the command of God, the roof of the tabernacle was covered with ram skins dyed red (Exodus 26:14).	In his vision, Zacharias beholds a chariot drawn by red horses, which traverses the earth (Zacharias 6:1).
	The weasel can revive its young with a specific herb.	Anyone who drinks his own blood through the nose will stimulate his circulation.

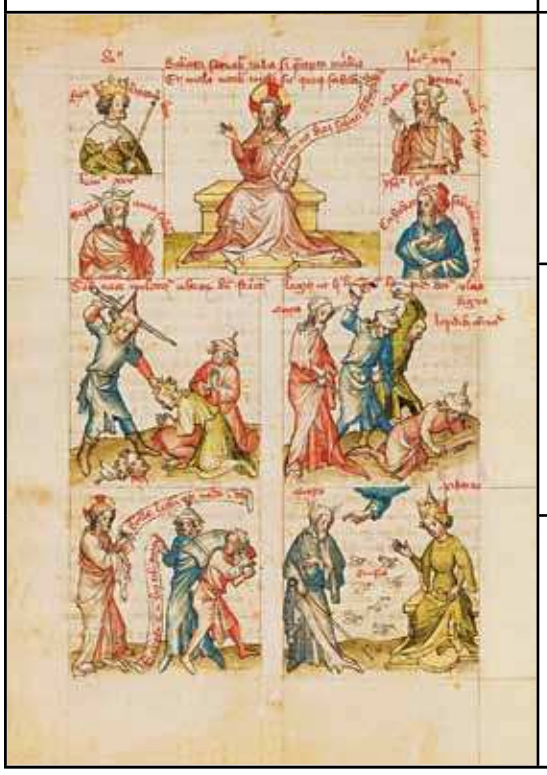
Fol. 233v-234r	Commune Sanctorum: De uno martyre	
	One martyr.	
	The 'Word of God' with diadems on his head and clothed in a garment sprinkled with blood rides on a white horse, as seen in the vision of St. John the Evangelist (Apocalypse 19:11).	Godolias, who was made governor over the land by the king of Babylon, is slain (Jeremias 41:1).
	Once the ostrich hides its head, it does not care about its body.	Salt can only be condensed with the addition of some blood.

Fol. 234v-235r	Commune Sanctorum: De confessoribus	
	Confessors.	
	Machabeus prays before the altar for victory over Timotheus (2 Machabees 10:24).	The golden candlestick and its seven lights, as seen by Zacharias in his vision, are like the confessors with the seven gifts of the Holy Spirit (Zacharias 4:1).
	Cyclopes, who live in India, are humans with a single eye in the middle of the forehead.	Because of its need for light and nutrients, the olive tree must not be planted near other trees and shrubs.

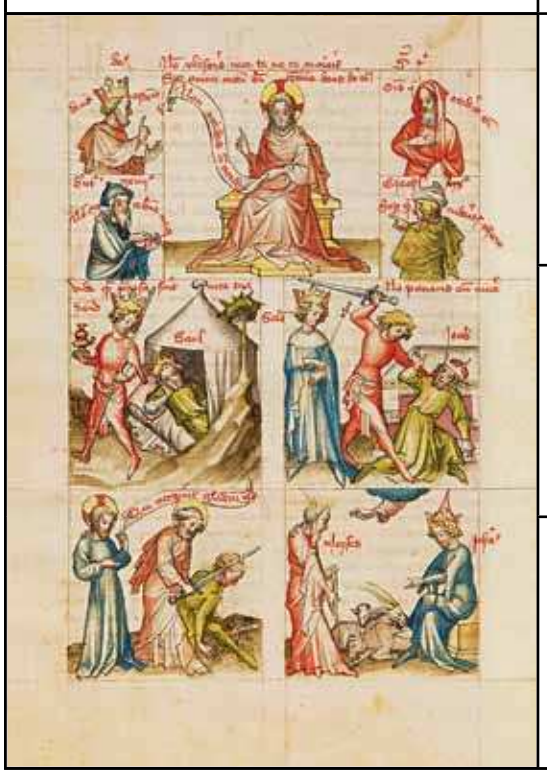
Fol. 235v-236r	Commune Sanctorum: De virginibus	
	Christ's parable of the wise and the foolish virgins, who did/did not prepare for the coming of the bridegroom (Matthew 25:1).	
	There were ten golden candlesticks in the temple of Solomon (3 Kings 7:48).	In Isaias' vision, seven women beseech one man, saying: 'let us be called by thy name, take away our reproach' (Isaias 4:1).
	A touch opens chaste flowers and lilies, reveals gold, and makes pearls shine.	When hunted for ivory, the elephant immediately breaks off its tusk.

Fol. 236v-237r		
	The first commandment: I am the Lord your God (Exodus 20:2 and Deuteronomy 5:6).	
	Three young men are cast into the fiery furnace for refusing to adore the golden statue made by Nabuchodonosor (Daniel 3:24).	Moses orders many people to be killed for making and worshipping the golden calf (Exodus 32:1).
	Jesus tells the Samaritan woman that the Father must be adored in spirit and truth (John 4:23).	Plague of blood (Exodus 7:14)

Fol. 237v-238r		
	The second commandment: do not take the name of the Lord in vain (Exodus 20:7 and Deuteronomy 5:11).	
	Two scenes in one image: 1. King Josias breaks the idols; 2. Elias' bullock is consumed in the fire of the Lord, proving that Baal is a false idol (4 Kings 23:1 and 3 Kings 18:36).	Two scenes in one image: 1. Saul seeks the aid of a witch; 2. Mathathias slays the idolatrous man upon the altar (1 Kings 28:5 and 1 Machabees 2:1).
	Peter confesses that Jesus is 'Christ, the Son of the living God' (Matthew 16:13).	Plague of frogs (Exodus 8:1).

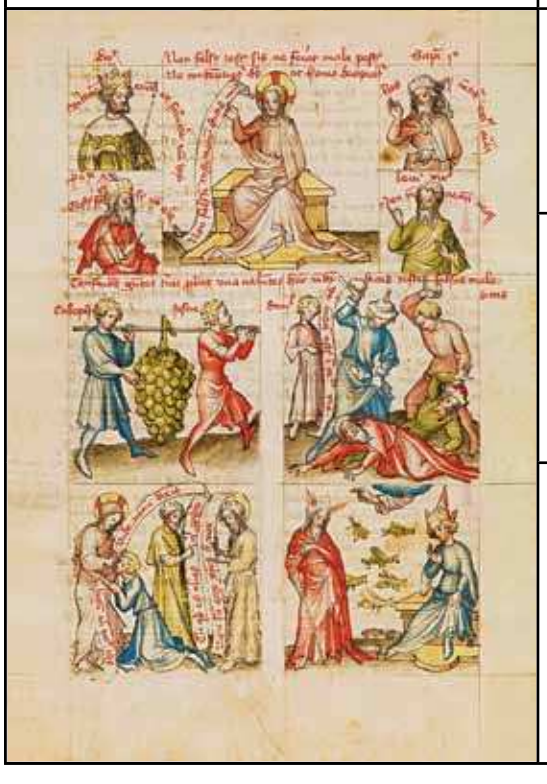
Fol. 238v-239r		
	The third commandment: keep holy the Sabbath day (Exodus 20:8 and Deuteronomy 5:12).	
	Jews that do not adore the idols and do not fight on the Sabbath are slain by the army of King Antiochus (1 Machabees 2:33).	A crowd stones a man for gathering sticks on the Sabbath (Numbers 15:32).
	On the Sabbath Christ heals a man who has been ill for thirty-eight years (John 5:1).	Plague of sciniphs (lice) (Exodus 8:16).

Fol. 239v-240r		
	The fourth commandment: honour your father and your mother (Exodus 20:12 and Deuteronomy 5:16).	
	Solomon has a throne placed on his right for his mother, Bethsabee, and listens to her request (3 Kings 2:19).	Joab kills Absalom, the son of King David (2 Kings 18:14).
	Jesus' parable of the prodigal son (Luke 15:11).	Plague of flies (Exodus 8:20).

Fol. 240v-241r		
	The fifth commandment: do not kill (Exodus 20:13 and Deuteronomy 5:17).	
	David does not kill the sleeping Saul (1 Kings 26:7).	At the command of Solomon, Banaias kills Joab for the murder of two generals of the army of Israel and Juda (3 Kings 2:28).
	Peter cuts off the ear of the servant of the high priest, but Jesus tells him to put away his sword (Matthew 26:51).	Pestilence (the destruction of livestock) (Exodus 9:1)

Fol. 241v-242r		
	The sixth commandment: do not commit adultery (Exodus 20:14 and Deuteronomy 5:18).	
	Joseph refuses to commit adultery with the wife of Putiphar (Genesis 39:7).	Phinees kills a man and a woman who have committed fornication in a brothel (Numbers 25:1).
	Jesus is anointed by Mary Magdalene (Matthew 26:6).	Plague of boils (Exodus 9:8).

Fol. 242v-243r		
	The seventh commandment: do not steal (Exodus 20:15 and Deuteronomy 5:19).	
	Tobias is afraid that the young goat his wife received had been stolen (Tobias 2:19).	Achan is stoned to death for stealing (Josue 7:10).
	Jesus calls upon Matthew to follow him (Matthew 9:9).	Plague of hail (Exodus 9:23).

Fol. 243v-244r		
	The eighth commandment: do not bear false witness against your neighbour (Exodus 20:16 and Deuteronomy 5:20).	
	Spies returning from the promised land testify about its wealth (Numbers 13:28).	Two elders are stoned to death for bearing false witness against Susanna (Daniel 13:1).
	Two scenes in one image: 1. Jesus heals a man born blind who then testifies before the Pharisees; 2. John the Baptist gives testimony that Jesus is the Son of God (John 9:1 and John 1:19).	Plague of locusts (Exodus 10:1).

Fol. 244v-246r(!)	
	The tenth commandment: do not covet your neighbour's goods (Exodus 20:17 and Deuteronomy 5:21).
	The earth devours Dathan and Abiron together with their tents and possessions (Numbers 16:23).
	At the command of Jezabel, the wife of King Achab, Naboth is killed because Achab desires his vineyard (3 Kings 21:1).
	Jesus abides in Zacheus' house, who promises to share his goods with the poor and to return what he has wrongly taken (Luke 19:1). *The text mistakenly refers to Matthew 19.*
	Plague of darkness (Exodus 10:21). *This is in fact the ninth plague. The corresponding text is on fol. 245r.*

Fol. 245v-245r(!)	
	The ninth commandment: do not desire your neighbour's wife (Exodus 20:17 and Deuteronomy 5:21).
	Amnon ravishes Thamar (2 Kings 13:1). *The corresponding text is in the second column.*
	Nathan tells David that his son will die because David has killed Urias and has taken his wife, Bethsabee (2Kings 12:1). *The corresponding text is in the first column.*
	Jesus does not condemn the woman who has committed adultery (John 8:1).
	Death of every firstborn (Exodus 12:29). *This is in fact the tenth plague. The corresponding text is on fol. 246r.*

	Fol. 246v-247r:	
	The combat between Pride (*Superbia*) and Humility (*Humilitas*).	

	Fol. 247v-248r:	
	The combat between Greed (*Avaritia*) and Generosity (*Largitas*).	

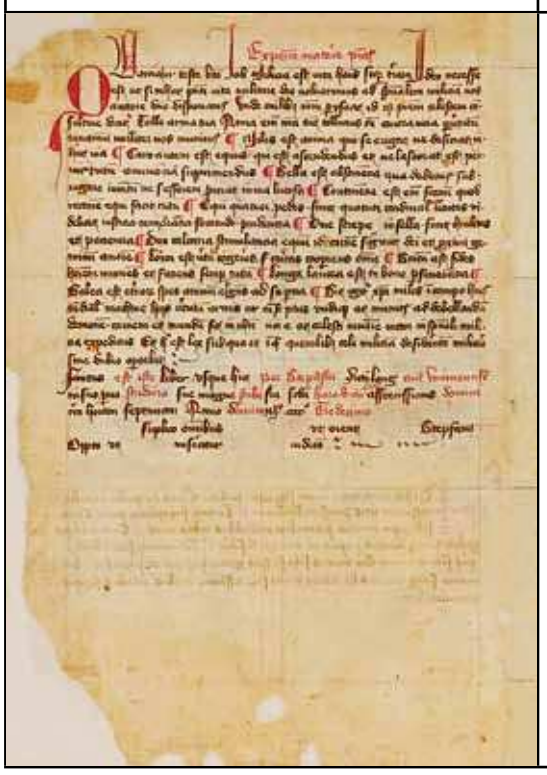
	Fol. 248v-249r:	
	The combat between Lust (*Luxuria*) and Chastity (*Castitas*).	

	Fol. 249v-250r:	
	The combat between Wrath (*Ira*) and Patience (*Patientia*).	

	Fol. 250v-251r:	
	The combat between Envy (*Invidia*) and Charity (*Caritas*).	

	Fol. 251v – Missing folio (recto):	
	The combat between Gluttony (*Gula*) and [Temperance (*Temperantia*)].	

	Missing folio (verso) – fol. 252r:	
	The combat between [Sloth (*Acedia*)] and Devotion (*Devotio*).	

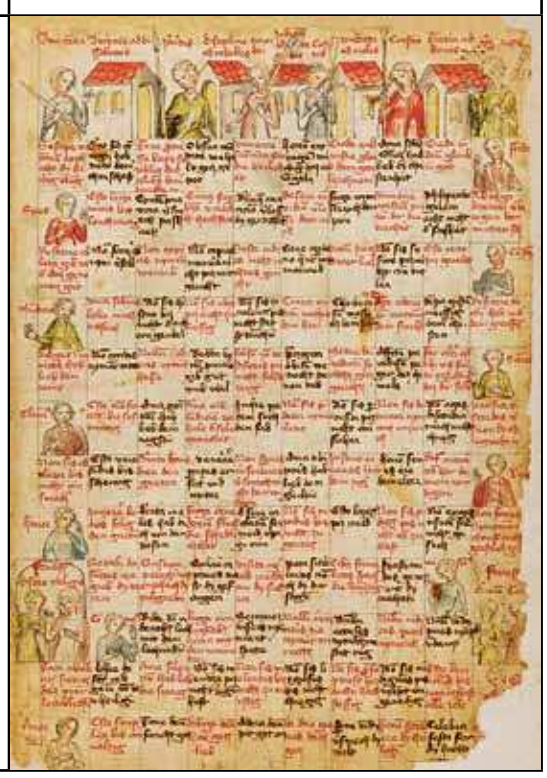
	Fol. 252v – 253r:	
	The knight of Christ (*Miles Christi*) supported by virtues.	

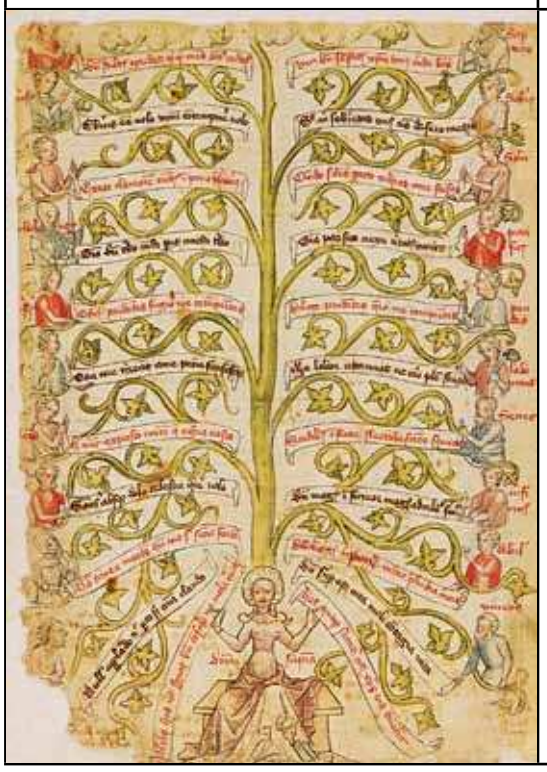
	Fol. 253v – 254r:	
	A coach driven by virtues to heaven and another one driven by vices to hell.	

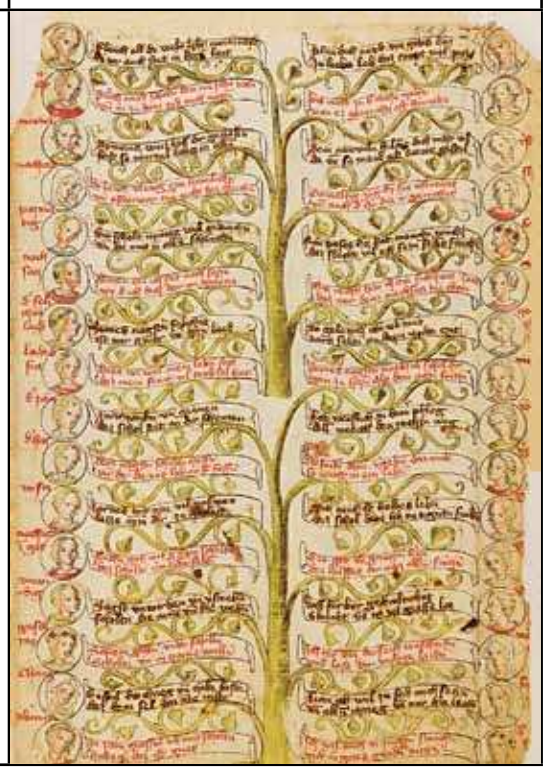
	Fol. 254v – Missing folio (recto):	
	Concordance between the deadly sins and animals, plants, parts of the body, daemons and pagan nations – [Concordance (continued)].	

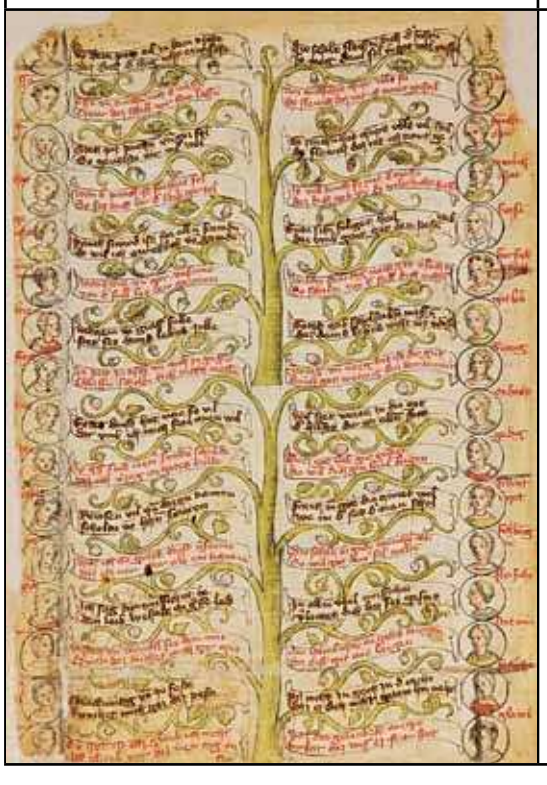
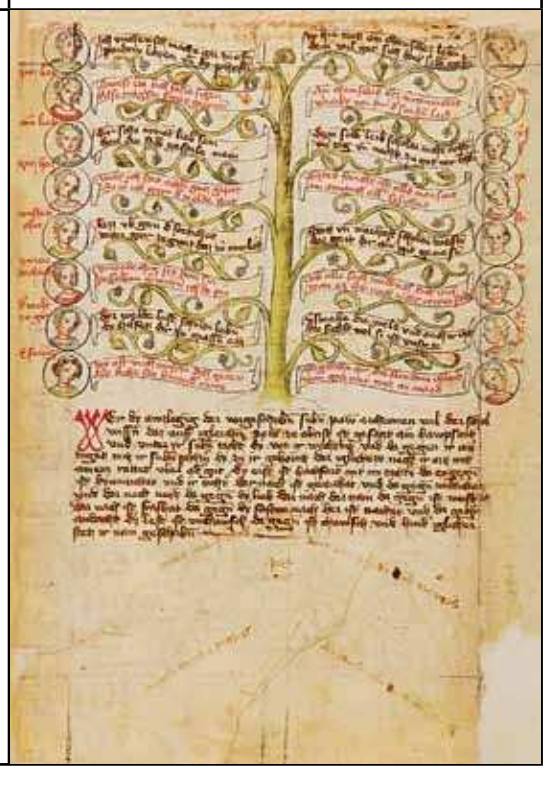
	Missing folio (verso) – Missing folio (recto):	
	[Council of the birds].	

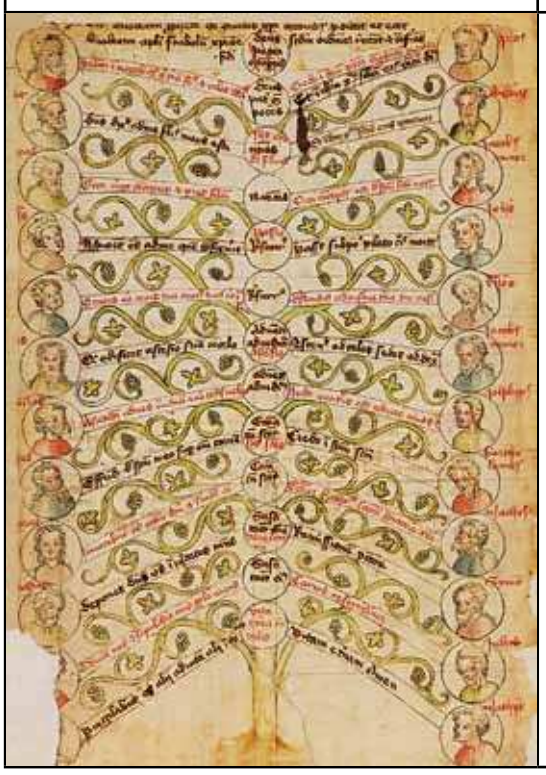
	Missing folio (verso) – fol. 255r:	
	[The tree of the twelve ages of life] – The tree of the twelve ages of life (continued).	

	Fol. 255v – 256r:	
	The tower of the virtues.	

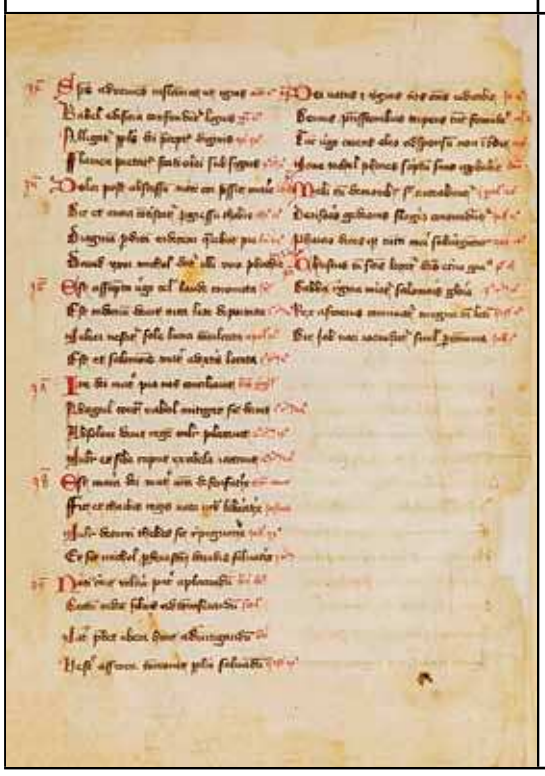
	Fol. 256v – 257v (!):	
	The tree of 21 good and 21 bad men.	

	Fol. 257r (!) – 258r:	
	Trees of the cardinal virtues and the deadly sins.	

	Fol. 258v – 259r:	
	Trees of the cardinal virtues and the deadly sins (continued).	

	Fol. 259v – 260r:	
	The tree of the twelve articles of the *Credo*, the twelve apostles and twelve prophets – The tree of the seven requests of the Paternoster.	

	Fol. 260v-261r	

	Fol. 261v-262r	

	Fol. 262v